

Letter to the terrorists

The Elders of Zion must have had another turn in their uneasy graves on May 15 when Mr. Ben Hecht spread over a full-page advertisement in the New York *Herald Tribune* his incredibly brutal "Letter to the Terrorists of Palestine." Though we have been allowed to caress no illusions about the purposes and plans of the Palestine Resistance Fund—the support of illegal immigration and incitement of terrorists to direct action in the Holy Land at the expense of American money and decency has been one of our noisiest postwar secrets—it was more than our hearts and stomachs could bear to have the specter of primitive hatred and blood-lust resurrected before our eyes while Arabs, Christians and Jews were making a noble effort at reasoned restraint and reverence in their pleas for a just solution of the "problem of Palestine" before the United Nations. Says Mr. Hecht:

The Jews of America are for you. You are their champions. You are the grin they wear. You are the feather in their hats. In the past fifteen hundred years every nation of Europe has taken a crack at the Jews. This time the British are at bat. . . . Every time you blow up a British arsenal, or wreck a British jail, or send a British railroad train sky-high, or rob a British bank or let go with your guns and bombs at the British betrayers and invaders of your homeland, the Jews of America make a little holiday in their hearts.

It is not for us to counsel the Zionists on the presentation of their very complicated "case" in the Palestine debate, nor to remind them that the Holy Land is our sacred problem as well as theirs. But haven't we waited too long already for their disavowal of any sympathy or traffic with the "hechtic" psychopathic elements in their "Resistance"?

Balkan troubles come back to Council

The UN Commission to investigate Balkan border disputes finally completed its report on May 23. It had held its first meeting in Athens on January 30 and wound up its investigation with a meeting in Belgrade on April 2, having held a total of 73 meetings in the Balkans, of which 60 took place in Greece, 6 in Bulgaria and 7 in Yugoslavia. The resultant report is a 600-page document divided into four parts and nine annexes. Thus ends the first fact-finding expedition sent out by the Security Council in the interests of international harmony. The issue had been raised by Greece, alleging border infringements by Yugoslavia, Albania and Bulgaria. The conclusions reached by the Commission favored the contentions of Greece. More than that, the Commission found that Yugoslavia primarily, and Bulgaria and Albania to a lesser extent, have aided Greek guerrillas in their uprising against the Athens government. In this decision

the voting in the eleven-member body went eight to two, with France abstaining. The Soviet Union and Poland opposed the decision, but their negative vote did not have the force of a veto. The Commission does not recommend any enforcement action against the three countries just judged guilty; but it has recommended that in the future the Security Council should regard such acts as a threat to world peace. The report will soon come before the Council, where the axe of a Soviet veto may be expected to fall upon its recommendations. Hence the prospects of a concrete decision are not very bright. International politics works in subtle ways, however, and the rumor is that word has gone out to the Communists of the Balkans to lie low while the heat is on. The action of the Council on April 18, ordering the commission to keep a subsidiary group on duty on the frontier, indicates that the "heat" will remain on as long as possible.

Republican fiscal policy

After the unsuccessful attempt of the Senate Democratic minority to postpone tax legislation until June 10, when all appropriation bills would be in, it was obvious that the Republicans would succeed in passing a bill reducing personal income taxes 10.5 to 30 per cent. The Democrats had a good argument for delay, and they would probably have won their point if the Republicans had not been so tightly bound—by campaign promises last November—to reduce taxes at once. Since the Republicans are pledged, too, to balance the budget and reduce the debt, the Democrats pointed out that it was risky business to vote tax cuts before a budget had been agreed on and appropriations determined. But the Republicans decided to gamble on the possibility that tax receipts for fiscal 1948 would notably exceed estimates, thus permitting them to cut taxes and balance the budget at the same time. The Republican stalemate, however, over the size of the budget appears to cast considerable doubt on this optimistic thesis. The joint Senate-House budget committee was supposed to have issued its estimates of expenditures last February 15; it has not yet done so. House Republicans are still standing by their decision to reduce President Truman's \$37.5 billion budget by \$6 billion, refusing all compromise with the Senate's more conservative \$4.5 billion. Furthermore, appropriation bills already passed by the House indicate that actual reductions will not even approach the lower Senate figure. If Federal receipts for 1948 do not come up to the most optimistic levels, there are going to be some pretty red Republican faces in Washington.

Chance for moral leadership lost

While the House is just starting to discuss the Stratton bill for the admission of large numbers of DP's to the United States (cf. this week's editorial on the bill), the

headquarters of United States forces in Austria announces that nine nations have expressed their readiness to give employment to DP's who cannot be repatriated. These leaders in the solution of a problem which is both economic and moral are Britain, France, Belgium, the Netherlands, Brazil, Venezuela, Chile, South Africa and Canada. It is true that all these countries are to date quite picky and choosy; most of them will admit only miners and farmers, though Britain wants 10,000 single women for the textile, hosiery and shoemaking industries, for laundries and domestic work. At the same time, Britain bars all *Volksdeutsche*, while France gives them first chance, having opened recruiting offices at Freiburg in Germany and Bregenz in Austria. But the point is that, whatever the selectivity of these nine nations, they have stolen a march on the United States and assumed the moral leadership, though perhaps from motives of self-interest only. This is to be regretted for many reasons, not the least of which is that, though we fathered such noble concepts as the Atlantic Charter and the United Nations, we have been sluggish in embodying those ideals in such practical form as modifying our immigration laws to relieve thousands of displaced persons. There is still a chance for us to recapture this moral leadership, not in the sense that we are playing a game, but in a realization that the world has a right to see this country living the democratic ideals it preaches. At least, if we cannot recapture the lead, we can try to catch up with others who have taken practical measures. We can be the tenth nation—would we had been the first!

Freedom of the press: two versions

You don't need to be a Russian to recognize the defects and abuses of current American journalism. In fact, last week at the UN Sub-Commission on Freedom of Information and of the Press, Soviet delegate J. M. Lomakin was able to quote excerpts from the writings of Zechariah Chafee, his American colleague sitting within arm's length, as arguments for the Soviet thesis of newspaper censorship and control. Mr. Chafee has pointed out very unambiguously that the American editor demands highly dramatized reports resting basically on the element of conflict. The result of this is seen in some newspapers, of the tabloid type particularly, which apparently do not care what damage is done to good causes, provided only that sensationalism helps to sell the paper. No doubt the U. S. representative at the Sub-Commission, which is busy preparing the agenda for a world confer-

ence on Freedom of Information to be held in 1948, was surprised to hear his words used to support the Soviet thesis of the state control of journalism. In the Soviet Union, so runs communist theory, you do not find irresponsible journalism, because the newspapers are controlled by the Government in the interests of peace and truth. What Mr. Lomakin really implies is that in the USSR the newspaper is simply the instrument of the Government and, inasmuch as the Government can't go wrong, the newspapers in the USSR are the most free in the world. It is safe to say that Professor Chafee, along with every person imbued with a democratic instinct, simply rejects the implication that governments can be expected to control news in the interests of any but the group in power. American journalism can stand a clean-up, but not by the Government, we hope.

FEPC legislation

Six States now have legislation forbidding discrimination in employment—New York, Massachusetts, Wisconsin, Indiana, New Jersey and Connecticut. In fifteen others, legislation is either pending or being actively urged. In Congress, Senate hearings on the Ives-Chavez-Fulton bill are scheduled to open June 11. Besides its sponsors, the bill has as promoters Senators Robert A. Taft and Forrest C. Donnell. In the House, the bill has been on file with Representative Fred A. Hartley's Education and Labor Committee since March 27. There is no word yet of any hearings. Said A. Philip Randolph, Co-Chairman of the National Council for a Permanent FEPC, on May 25:

It is certain that the Republicans, with their overwhelming majority in the House, will have no excuse to give their constituents if they return home for the recess without having brought the new FEPC bill to the floor of the House and passed it.

Need of FEPC legislation was emphasized by a study of comparative weekly incomes of white and Negro veterans in twenty-five Southern cities. The former ranged from 30 to 78 per cent above the latter—\$39 as against \$30, for instance, in Birmingham, Ala.; \$44 as against \$30 in Greensboro, N. C.; \$48 as against \$27 in Jackson, Miss. Quite apart from the element of sheer injustice, which has been stressed by the many religious, labor and civic organizations which urge passage of the bill, the health of our whole national economy is affected by the inability of these hundreds of thousands of underpaid workers to purchase the fruits of our productivity. Industry, which so fears a consumers' strike, is here effecting a consumer lockout. Industry, no less than the consumer, must suffer.

Religion under Soviet rule

Reports flowing from countries now under Russian influence throw additional light on the religious situation in Eastern Europe. In Hungary, Catholicism undergoes severe restrictions. Even purely religious associations have been dissolved. Freedom of assembly and the press is virtually non-existent. Catholic trade unions are abolished. A bill is in preparation which would outlaw completely Catholic education in Hungary. In Yugoslavia

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and Bulgaria, Patriarch Gavriilo, head of the Serbian Orthodox Church, is reported to be virtually a prisoner of Tito. The patriarchal residence in Belgrade, according to a well-informed Yugoslav source, remains under full-time guard. The Patriarch, only recently returned from exile, protested Tito's efforts to set up an autonomous Orthodox Church in Macedonia and Montenegro, to be used as government tools. Competent observers believe that Patriarch Gavriilo is in much the same situation as was Archbishop Stepinatz before his arrest by the OZNA. In Bulgaria, according to Inter-Church Aid of the World Council of Churches, the Christian revival is hampered by the exclusion of religious education and prayer from schools. Vocal prayer among the Bulgarian troops is now banned, and worship services are permitted only inside churches, where government agents are always present. Even Czech Protestants, at first sympathetic to the Soviets, find themselves embarrassed by the recent deletion of references to God from a children's prayer-book translated from Czech into Russian. The prayer-book, translated by Prof. Kilman of Prague University, replaced God with references to "humanistic virtues." In Poland, Canon Law classes are ordered abolished in all Polish universities and, instead, classes of "state law on religious denominations" will be taught.

Union censorship

We never thought it would happen here. In Rumania, yes, where communist-dominated printers regularly refuse to handle stories that do not meet their approval. But not in the United States, where we take our freedom of the press seriously. But it did happen here, on May 24, when Local 38 of the International Printing Press and Assistants Union (AFL) demanded that two St. Louis papers, the *Post-Dispatch* and the *Star-Times*, remove a news story, under threat of a stoppage. When the papers rightly refused to submit to such outrageous censorship, the workers stopped all Saturday, May 24 editions of the *Post-Dispatch*, shut down the presses of the *Star-Times* after 15,000 copies of its first edition had been run off. (Later they ran off the final edition of the *Star-Times*, even though it carried the story to which they objected.) The background to this regrettable affair, which happily was short-lived, is scarcely less disedifying. Under a wage-reopening clause in its contract with the St. Louis Newspaper Publishers' Association, Local 38 demanded an increase of \$9.50 a week. The publishers countered with an offer of \$5.50 plus a \$2 cost-of-living increase. Whereupon the pressmen, although their contract does not expire until December 31, 1949, warned the publishers that failure to boost their offer would result in restrictive measures limiting all editions of their papers to sixteen pages or less. At this point, International President George L. Berry, of the Pressmen, wired the head of Local 38 to respect its contract and send the men back to work. It was this story which the pressmen foolishly tried to censor. Even though the better judgment of the men quickly re-asserted itself, they should realize that their ill-considered action has hurt their own union and all organized labor. Their

wage demands, and likewise their dissatisfaction with President Berry, may be entirely justified. But no end, no matter how good, can ever excuse the use of bad means.

Storm signals for business

Thoughtful business executives who have not permitted the changed atmosphere in Washington to dim bitter memories of the depression doghouse, were giving sober consideration last week to the results of two public-opinion polls. The respectable Committee on Consumer Relations, Inc. conducted a survey of consumer attitudes, discovered "an undertone of resentment against prices, shoddy merchandise . . . unscrupulous practices." Forty-three per cent of the respondents favor more government control of advertising; 34 per cent think that one-half of all advertising is misleading; 67 per cent want government-imposed grade labeling; more than two-thirds look upon testimonials in advertising as a racket. Opinion Research Corporation, in the course of a study for the Controllershship Foundation, Inc., discovered that only 41 per cent of the public believe that corporation-profit reports tell the whole truth; 45 per cent think that corporations earn more than they admit; 32 per cent feel that corporations are earning too much money, and more than half of those who so believe blame the swollen profits on high prices. Answers to other questions indicate that people are not opposed to advertising as an institution, or to profits in themselves, but resent all abuses and evidences of greed. To responsible executives the moral will be clear: the public expects businessmen to act as human beings (that is, as creatures with a conscience), and not as economic automatons responsive only to the incentive for profits.

Whither the telephone workers?

Only a few years removed from company unionism, the loosely-knit telephone workers must soon decide whether to band together in a strong national union or give up unionism altogether. And should they elect the first alternative, they must consider further whether to remain independent or affiliate with the CIO. (Since the best the AFL has offered the phone workers is a kind of second-class membership in the International Brotherhood of Electrical Workers, it appears to have eliminated itself from consideration.) Even before the recent strike, plans to abandon the National Federation of Telephone Workers in favor of a new centralized organization, which would be known as the Communication Workers of America, were already far advanced. The transformation was to have been accomplished at a convention, not yet canceled, in Miami on June 9. When this decision was taken last November, it was generally agreed, following the rejection of any link with either the AFL or CIO by the last convention of the NFTW, that the new union would remain independent; and many of the national officials, including President Joseph Beirne, are still of this opinion. Many others, however, as a result of experiences during the unsuccessful one-month strike in April, are now persuaded that the telephone workers cannot

remain independent and attain their objectives. During the past few weeks some of the leaders have been holding conferences with high CIO officials. These have turned out so satisfactorily that CIO President Philip Murray was able to announce on May 26 the immediate formation of the Telephone Workers Organizing Committee, with his able and trusted lieutenant Allan Haywood in charge. While the first effect of this move will be to deepen already existing divisions among the telephone unions, in the long run it will probably achieve its purpose—a strong national union enjoying the prestige and power associated with the CIO. Until something like this happens, the telephone workers will scarcely be able to bargain on an equal plane with the nation-wide monopoly which employs them.

Let the parish do it

Why did a group of strikers, many of whom were Catholics, have to turn to the Communists for aid and support? Probably, thinks Robert E. Delany, writing in the *American Ecclesiastical Review* for May, because there was nowhere else to go; or, at least, because nobody else offered help. There should have been, thinks Mr. Delany, some sort of parish council to which the Catholics would naturally have turned for advice and—if their cause was found worthy—assistance. Confronted with a social and economic problem, neither workers nor management found any help in the parish. Yet Mr. Delany can cite the words of Benedict XV to the Bishop of Bergamo: "Let no member of the clergy imagine that such activity is outside his priestly ministry on the ground that it lies in the economic sphere. It is precisely in this sphere that the salvation of souls is in peril." Mr. Delany goes on to stress the need for real community or parish action, as an offset to the growing centralization of government. (One might compare Dean Russell's article, "A New York Community Plan," *AMERICA*, April 5, 1947.) As a beginning, he suggests the organization of the lawyers of the parish into a Legal Aid Society. This would require little more than that one lawyer act as clearing-house, channeling the needy cases to cooperating lawyers of the parish. Thus the parishioner would become accustomed to turning to his parish on non-spiritual as well as spiritual matters. Such a beginning once made, a Parish Council dealing with problems like housing, unemployment, delinquency, would be a natural development. The relations of the parish council to a local community council of the type described by Dean Russell could not but be mutually helpful.

Individualism vs. collectivism

With surprising vehemence the National Economic Council has set out to weaken faith in international organization. Immediate objects of its wrath are the International Trade Organization, the Food and Agricultural Organization, the International Bank for Reconstruction and Development, the International Monetary Fund, the International Labor Office, the World Health Organization, the International Refugee Organization and sundry other groups which it considers the tentacles

of an international octopus. Such organized attempts to coordinate economic, social and cultural activity the NEC finds nothing less than an affront upon our individual liberties. Our reason for calling attention to this nihilistic position is simply that NEC bases its stand upon "Christian principles," and particularly that of "human freedom." Between its own interpretation of these principles and the philosophy of collectivism the National Economic Council sees no middle ground. The ITO in particular it regards as a symbol of collectivism. Now the NEC is entitled to its views on the feasibility of any given international organization, but when it takes upon itself the task of showing that international organizations supported by honest and informed Christians are in opposition to Christian principles, it should turn first to examining its own premises. Were it to condemn, for instance, the vicious philosophy of individualism with the same vigor with which it attacks communism, we should be reassured. Individualism and the individualistic interpretation of Christianity have been repudiated repeatedly by popes and Christian writers. The NEC should do a little research.

Toward a Soviet Finland?

Continued Soviet pressure upon little Finland already begins to bear unwanted fruit, at least so far as the Finns are concerned. A system of collective farming will soon be introduced into the country. The project was engineered by the Leftists in order to socialize agriculture completely along the Soviet pattern. With a powerful Soviet army in Finland's backyard, the measure was adopted quickly and "successfully" by the Finnish Parliament. The immediate aim is to cut up all big and medium-sized farms. Farms owned by corporations and non-agriculturists have already been redeemed at a price equivalent to confiscation. All large landed estates, upon the move of the Communists, are confiscated outright without any compensation. Passage of the bill was precipitated by the urgent need to provide 120,000 homesteads for displaced Karelians and demobilized soldiers. According to the armistice terms, the Soviets annexed fertile Karelia with its 750,000 acres of farmland and thus left many thousands of people without land. The Communists, supported by their mighty sponsors in Leningrad, were quick to suggest the land-reform solution already in process in other countries within Russia's orbit. The land-reform measure brings all holdings down to sixty-two acres. The owner receives inflated money for requisitioned property at arbitrarily-fixed 1940 prices. For instance, today the finn-mark buys only 5 to 10 per cent of what it bought in 1940. As a result, most of Finland's 5,600,000 arable acres will be taken at virtually a confiscation rate. Many people will suffer as a result of this confiscatory subdivision of land. There can be no objection to carefully initiated land reforms to reduce cases of concentrated ownership which make small holdings impossible. But the Soviet-sponsored land distribution in Finland does not bear the marks of a prudent reform at a time when all Eastern Europe goes hungry because of drought and underproduction.

Washington Front

When the Eightieth Congress convened in January, there was much speculation as to how it was going to get along with the President. Most people predicted a series of rows, in spite of Mr. Truman's promises to cooperate. At this writing, the rows have failed to eventuate, though one was expected over the labor bill. But in one field—that of foreign affairs—a quiet revolution is taking place.

The Constitution gives the President alone the power to conduct our foreign relations, with the Senate having the power of veto over any treaty he may negotiate. The House was given no direct power in foreign affairs, though it has always had a Foreign Affairs Committee. Now, however, as a result of the economic slant being given our diplomacy—which I noticed last week—the House has a new importance. Once it was decided to fight communism with money, that chamber acquired immediate power over our foreign policies, for the Constitution gives it the power to initiate all legislation on appropriations.

This is sure to arouse complications. Not more than a handful of Representatives know any foreign languages or European or Asiatic history, and very many are afflicted with that curious feeling of inferiority which makes them believe the myth that we are always bested

in diplomacy by Europeans. (Don't tell the British that!) Moreover, this Congress is bent on economy, and a money diplomacy will not come cheap. Then, too, the Secretary of State will have the embarrassing task of deciding just how much of our purposes to reveal in order to get the money he needs, thus risking by publicity the very purposes he may have in mind.

At present his personal prestige is great enough to cause Congress to take him at his word, but a test of it seems to be looming over the question of the Voice of America, the State Department's radio program. Congress seems willing enough to give the Secretary that, but is uneasy about it. The broadcasts are written and delivered in foreign languages. The grammar and accent must be impeccable (remember how Fiorello LaGuardia was laughed at by the Italians?), and hence the writers and speakers must almost always be natives of the countries at which the broadcasts are aimed.

Here is Congress's dilemma. How is it going to know that what is spoken is really loyal to our interests? At present, it is afraid the content is not. Every broadcast might really require two experts—one, a foreigner, to ensure acceptance, and another, a surely loyal American, to be sure that what is written, and actually delivered, is in our interest. If the broadcasts were monitored, recorded and translated, and copies distributed to some vigilant group like the press, Congress might be less uneasy than it is now when only copies of what was prepared are available.

WILFRID PARSONS

Underscorings

Add two end-of-June Catholic conventions to the list in this column last week: June 30-July 3, the Catholic Library Association, 21st annual conference, at San Francisco; June 30 to July 2, second annual meeting of the Catholic Theological Society of America, at St. John's Seminary, Brighton, Mass.

► And to the list of summer institutes add one on "Catholic Social Teaching and the Problems of Today," at the College of St. Catherine, St. Paul, Minn., for teachers of social science in Catholic women's colleges.

► The fourth International Catholic Film Congress will be held at Brussels from June 15 to 22. Topics to be presented at the plenary sessions are: The Cinema and its Place in the World; Cinematographic Legislation; The Influence on the Public and by the Public; Cinematographic Industries; The Cinema an Educational and Cultural Instrument; The Church and the Cinema. Msgr. J. J. McClafferty, Executive Secretary of the National Legion of Decency, is a vice-president of the *Office Catholique International du Cinéma* which is sponsoring the congress.

► For the Catholic laity there are several apostolic opportunities this summer: 1) A Catholic Rural Leaders Rec-

reation Conference, August 11-17, at Camp Aurora, Walworth, Wis., under aegis of the National Catholic Rural Life Conference. Mr. and Mrs. Daniel J. Kane will be in charge, and Msgr. L. G. Ligutti will be chaplain as well as director of a course in rural leadership. 2) At the "Center for Men of Christ the King," Herman, Pa., four leadership courses will be conducted—June 16-22, July 7-13, July 28-August 3 and August 25-31. Theme of the courses is "The New Christian Leadership—its vision, unity, competence and influence." 3) A Catholic Vacation School of Interracial Techniques will be conducted again this year at Friendship House, St. Joseph's Farm, Marathon City, Wis., under the direction of James Quinlan. There will be two sessions: July 6-19 and July 27-August 9. 4) The summer program at the Grailville School of Apostolate, Loveland, Ohio, runs for three months: June 10-15, woman's nature and task; June 24-29, the fullness of Christian living; July 8-13, Christian recreation; July 22-27, Christian culture and the drama; August 2-6, marriage; August 22-24, Christian personality; September 2-7, the family and the community; September 12-14, the economic system.

► The Ursuline Sisters have announced the opening next fall of a four-year junior college (11th to 14th grades) at Paola, Kansas. . . . Bishop Joseph C. Willging of Pueblo, Colo., announces plans for a new central Catholic high school—a two-story, 60-room edifice for 1,000 students.

A. P. F.

Editorials

For the Stratton bill

When the International Refugees Organization (IRO) takes over from the United Nations Relief and Rehabilitation Administration (UNRRA) on June 30, it will have as its immediate job to continue providing food, clothing and shelter for the million and more displaced persons in the European zones of occupation. But neither this country, nor any other, can continue indefinitely to pour millions into such relief. It is to be hoped that the IRO will tide us over, and with none of the pro-communist tendencies that spoiled UNRRA's record; but a final solution of the DP problem must simply be found in resettlement for great numbers of them.

A bill has been introduced into the House (H.R. 2910) by Mr. Stratton of Illinois (cf. *AMERICA*, May 10, p. 152) to admit, with proper safeguards, 400,000 DP's into the United States over a four-year emergency period. It has met thus far considerable opposition, and no similar bill, at present writing, has been introduced into the Senate.

Some of the opposition has been merely ill informed. Such was the statement of the National Commander of the American Legion, Paul H. Griffith, who claimed on May 22 at the DAR Convention that there is already a "lawless torrent" of immigration into this country, amounting to 154,000 a year, which is robbing the veterans and creating a fifth column. It has been pointed out to Mr. Griffith by this time that his facts and figures were wrong. Mr. Ugo Carusi, Commissioner of Immigration, for example, has stated that illegal entries occur mainly on the Mexican border, where they are apprehended and returned at the rate of 15,000 a month; illegal entries from Europe, mainly stowaways, do not exceed 100 a month, and most of these are returned. Moreover, it is fantastic and contrary to fact to envisage a communist wave among present or prospective refugees admitted to this country. The DP's in Europe—who are the immediate problem—are, in the vast majority, DP's precisely because, being anti-communist, they dare not return to their communist-dominated homelands.

We feel that a spirit of fair play will impel Mr. Griffith to inform the members of the American Legion that he has been misinformed.

More regrettable—for it emanated from a member of Congress who ought to be informed—was the prejudicial statement made by Representative Frank W. Fellows, Republican, of Maine, chairman of the House Judiciary Subcommittee, which will begin hearings on the Stratton bill on June 4. He and members of his committee, he said, had been the "objects of a very definite propaganda movement from all over the country," that looks like "the work of a very strong, well-paid lobby," which is putting on "tremendous pressure of the type I don't like."

To call the sincere efforts of all the organizations who back the admission of refugees here in large numbers the "lobbying" activities of "pressure groups" is to cast a sinister light over the situation. There are, to date, ninety-three national organizations which have so gone on record; they include both the AFL and the CIO, the National Catholic Rural Life Conference, the NCWC, the American Friends Service Committee, and many other religious groups. Far from being "well paid," many of these are exhausting slim funds to uphold both a Christian and an American tradition.

The American people as a whole are for the Stratton bill; the Administration has time and again pledged American reception of refugees. What is needed urgently now is the introduction into the Senate of a bill similar to the House Stratton bill, so that American policy on the admission of DP's may come to an early shaping in accord with what has always been our boast—that the homeless and the oppressed can find asylum here.

Jury of our peers

The tragic farce acted out last week in the courtroom at Greenville, S. C., can be no occasion for smug Northern baiting of the South. The forces of law in South Carolina acted swiftly and courageously to avenge the murder of Willie Earle. When the reasons for their failure are examined, Northerners find themselves in no position to cast the first stone.

There is no need to suppose that the jury which, throwing probability to the winds, acquitted the twenty-eight defendants, thereby showed any approval of the lynching. What they did show—and here the Northern conscience is touched, too—was a reluctance to afford full and impartial justice to the Negro. For five hours and thirteen minutes they wrestled with the great American dilemma. It was presented to them dramatically and inescapably in the persons of their twenty-eight fellow-citizens in the dock. As jurors they believed in and were sworn to uphold the law; as white Americans, they believed in white supremacy. Significantly, the foreman said after the trial that they had agreed not to discuss the reasons for their verdict of acquittal. And well they might thus agree, for otherwise they would disturb too many consciences North and South.

We of the North are struck with horror at the news of a particularly brutal lynching in the South. But, properly understood, our horror is caused only by the gross fruits of a tree whose roots are deep in Northern as well as Southern hearts. We are not so crude—by and large—as to employ shotguns or hemp. We have more refined methods—the gentleman's agreement, the discriminations in employment, the restrictive covenants. Thus we achieve

less spectacularly, and with less shock to our more sensitive consciences, what was achieved in Greenville—the keeping of the Negro in his place. But the place is the same to the Negro, no matter how he is kept there.

If we accept the social pattern in which there is an inferior, second-class place for the Negro, we must accept its effects. Since it is a basically un-Christian and immoral pattern, we ought not to be surprised that its effects, at times, are shocking to our conscience. So long as we practise or condone racial discrimination, we must accept the Greenville verdict; for if the men in the dock were guilty, we are guilty too.

One Europe in one world

Rumblings out of Washington prepare us for an imminent shift of emphasis and method in the allocation of American relief and diplomatic support to free peoples in need. This is welcome news. The hour is ripe to bless a benign Providence for allowing us the time to stagger and squirm out of the morass of "Big Three unanimity" into the solid and promising reality of United Europe.

At Moscow in March it was plain for all to see that there had been no fundamental unity of views or intentions on any main European issue at Yalta or Potsdam. Plain—and to a degree comforting—was the evidence of irreducible ideological conflict between Soviet (not Eastern) and Western ways of life. Now, in our nervous haste to negotiate "together" a piecemeal settlement, and in our feverish effort to mold the UN into a respectable instrument for fitting the pieces together, we have about reached what we call—vacuously enough—the moment of "showdown with Russia." What does this mean, except a final crystalization of the united opposition of the West to further delay in the rebuilding of continental Europe as the integrated economic and political unit which her nature and tradition should make her?

Let it not be laid to our discredit that it was the inefficiency of our isolation-ward policy of relief, industrial aid and political reconstruction which waked the "realists" on this side of the Atlantic at long last to the urgency of a continental solution for Europe. No niggardly devotion to economy for economy's sake, far less Mr. Wallace's "ruthless imperialism," prompts the soft-hearted but hard-headed American to insist that his charity, lend-lease and business loans actually promote the common interest (our own and UN's into the bargain) which they are sincerely meant to serve.

We come late and wiser to the realization that it is precisely the common interest of Mother Europe that has suffered by our hopeless dilly-dallying with Soviet crossword puzzles and double talk about "levels of production" and the priority of punishment and relief doles over the rehabilitation of Europe's productive enterprise.

The policy core of the "Truman doctrine," we take it, lies in our determination henceforth to help free peoples efficiently to keep their freedom. Europe is by every right and definition a single free culture and a single free economy. Extended honestly and courageously to Europe

as a whole, while Germany and Austria limp back into their natural place in the organism, the "Truman doctrine" can bolster the morale as well as the economy of the developing federation with effective aid in the hour of its crucial unitary need. Failing such positive over-all planning and action now, there is every likelihood that Europe will slip away from us irrevocably, back to what Senator Fulbright calls her "prewar crazyquilt of jealous sovereignties, irrational and obsolete economic and political systems"—a fair prey for the communist caretakers.

Prudent distribution and administration of the economic and technical aid we are preparing to invest in the peace of United Europe will inevitably influence the elaboration of its eventual political framework, especially since we are committed not to spend or lend a single dollar to support totalitarian regimes. But the burden and responsibility of realizing a democratic regional federation within the United Nations rest primarily on the fourteen free nations and 300 million citizens of continental Europe and the British Isles. Mr. Churchill was well advised to suggest last month a nuclear agreement between France and Britain in place of the impractical Franco-German alliance he proposed a year ago at Zurich. All over the continent, from Norway to Italy—and perhaps as far east as Czechoslovakia—popular sympathy and government support should rally quickly, as the menace of mass hunger and mass unemployment lifts, to this first reasoned appeal to the obvious since war's end. Treated with fraternal respect and sympathy after the agony of atonement, the European family will not fail to remember its age, its dignity and the spiritual destiny it shares with all of us.

Young men of one world

An unprecedented note running through reports from the schools and colleges is the high level of interest in international affairs. International-relations clubs are going full blast. Courses on foreign countries and foreign languages are frequented to a degree never before observed. The high percentage of ex-GI's gives a pretty good clue to the reason for this new popularity of world affairs. Germany and Japan, Austria and Korea, the Mediterranean and the South Seas now conjure up unforgettable memories, and are not just words in a book or spots on a map. Even for the non-GI, foreign relations have a new significance. And in this connection it is good to note the revival this summer of the Third International Pattern Institute, sponsored by the International Relations Commission of the National Federation of Catholic College students. This will take place in New York, June 8-14.

This interest arises, we are sure, not simply from the passing concern students frequently have for their academic subjects, but from the realization that world affairs have a direct bearing on the life they want to live and the world they have to live in. Such interest, in that case, ought to endure beyond the student years.

But is the Catholic young man—as distinguished from

the young Catholic student, and even as distinguished from the Catholic war veteran as such—really showing any activity in international issues? Or, to put it a little more fairly, has the Catholic young man any chance today to exercise his new interest, sincere concern and deep convictions about the great wide world of whose troubles he has become so aware? By “young man” we mean the chap who is out of school and no longer thinks of himself as a student. We mean also the fellow who is not yet established in his career or occupation. To us the “young man” can be anywhere from twenty to the late thirties, provided he has the enthusiasm and optimism that go with youth. This is the lost generation so familiar to Catholic organizations—the age-group which disappears, after student days, to reappear years later in Catholic life as sedate and established citizens. In the past, noble efforts have been made by Catholic organizations to win over this group, but in vain.

Are there any reasons for thinking that the young man of today might respond differently to a call for a program specifically geared for him? Some clue may be drawn from the experience of the Junior Chamber of Commerce. Its own International Relations Committee is planning for Long Beach, California, a National Forum on World Affairs, and appeals to young men between the ages of 21 and 36. Under the guidance of its Chairman, Bernard J. Washichek, the Committee recently issued, at a meeting in Dallas attended by young men of 27 nations, a program styled “A Charter of Opportunity,” one of the points stating: “We believe that the optimism, the enthusiasm and the energy of youth constitute a vital and progressive force which can and should be coordinated and harnessed for the good of all mankind.” If the International Relations Committee of the Junior Chamber of Commerce is a going project—and we presume it is—we are confronted with two significant facts: 1) young men (out of school but not yet established) want to speak for themselves and are conscious of their mutual interests and common resources; 2) they are intensely aware of their own responsibilities toward the problems of the day, on a global scale.

It is incredible that a similar situation should not exist among Catholic young men, too. More's the pity that there seems to be no specific program for them. We have our organizations for veterans; we have our organizations for men, we have them for students; we don't have them for Catholic young men in the sense described.

Those menacing school-buses

“It does seem to us, with the world going to hell as fast as the religious press and many ministers say it is, that both of these agencies might better direct their efforts in this Atomic Age to trying to save souls rather than taking time out to damn Catholicism and everything pertaining to it with which they do not agree.” Amen, amen! The writer of these words couldn't, naturally, be referring to us, if only for the reason that we've never for

a moment harbored the notion that the world is going to hell. It's going to heaven, of course, only not quite fast enough, if you ask us. That is one big reason why we are proud of our parochial schools. They make it easier for millions of us to get there faster. Which, in turn, is one of the reasons why, with Mr. Harold Stassen among others, we find the current official bluster of the Methodists and Baptists over the Supreme Court bus-bill decision so painful to hear.

Painful, and to a degree baffling. No sane and responsible Protestant, to our knowledge—not even Bishop Oxnham—has come forward these many years since the unlamented demise of A.P.A. to “protest” that our American Catholic schools fail to contribute substantially and patriotically to the public welfare. Why then should anyone dispute their students' claim to an equitable share in the benefits of public-welfare legislation, specifically to their share of the seats in a county school-bus?

Is it naive to ask why official American Protestantism, always well up front in the public defense of democracy, “tolerance” and human rights, can never be brought, even by convinced laymen in its ranks, to admit the cogency of this simple argument pivoted on the “public-welfare” principle?

The wonder (and the pain) deepens as the Protestant veto continues in face of an impressive decision of our own Supreme Court (in *Emerson vs. Board of Education*):

The language of the First Amendment commands that New Jersey cannot hamper its citizens in the free exercise of their religion. Consequently, it cannot exclude Catholics . . . or the members of any other faith, because of their faith or lack of it, from receiving the benefits of public-welfare legislation. “It was a fair decision,” says the author of our opening paragraph. We think so, too, even after careful analysis of Mr. Justice Rutledge's elaborate but unconvincing dissent. Be that as it may, we could understand and welcome further courteous debate on the constitutional issues involved. We might all learn a lot more about America—and Christianity—in the process.

Instead of debate, we are being served with another dose of fury and denunciation from convention platforms. Worse than that, Congressman Bryson of South Carolina, said to represent the views of some 28,000,000 irate but strangely silent countrymen, lays on the table of Congress a proposed Amendment to the Constitution which would forever inhibit the granting of Federal or State “money, property or credit in aid or support of any educational institution wholly or in part under sectarian control.” The honorable gentleman hastens to except “veterans, veterans' dependents and scientists” (we don't quite see on what grounds, but it doesn't matter) from the provisions of a resolution which, if we can read, has already been declared incompatible with the First Amendment in the Supreme Court text cited above.

Though the lines with which this comment opened do not apply to us directly, they radiate a sort of contagious solace, for which we are grateful. An American citizen named John A. Manget wrote them. He is editor of the *Southern Methodist Layman*.

German crisis, democracy's crisis

Friedrich Baerwald

Friedrich Baerwald, Professor of Economics in the Graduate School of Fordham University since 1935, served in the German Ministry of Labor from 1926 to 1933, when Hitler came to power. He is a frequent contributor to American journals on economic subjects.

Early in May alarming news began to pour in from the British and American zones of occupied Germany. There was a renewal of strikes to protest deterioration in the food situation. Occupation authorities had to concede that in many urban areas the actual food available on ration cards more nearly approached the worst standards of a concentration-camp diet than the official rate of 1,550 calories a day. In various instances German local authorities and trade-union leaders stated that they were no longer in a position to assume responsibility for order and health.

A crisis of such proportions does not build up overnight. It must have been in the making while representatives of the Big Four Powers were engaged in negotiations in Moscow which made no visible progress towards a German settlement.

Secretary of State Marshall, in the report on the Big Four conference delivered on April 28, showed a gratifying awareness of the gravity of the German situation. He stated that "disintegrating forces are becoming evident," and that "whatever action is possible to meet these pressing problems must be taken without delay."

Neither the Secretary of State, however, nor Mr. John Foster Dulles, indicated what concrete program of immediate action was being considered. One could not help being disappointed by the failure of Mr. Dulles to endorse one of the few really constructive proposals made on German rehabilitation—former President Hoover's report of March 18, 1947.

Yet the time has passed for anything but the sternest realism, if there is to be any future for a democratic world. The American people are going through a series of experiences which have brought them successively closer to the hard economic and political facts of this postwar world. First it was assumed blissfully that the establishment of the United Nations and the creation of a short-term relief agency, UNRRA, would provide an adequate means to cope with postwar problems. Another facile assumption which was permitted to guide our policies was the assertion that all the ills of this world could be cured by the simple act of liquidating the military systems of Nazi and Japanese imperialism. And when it became apparent that totalitarianism in the form of expanding communism survived the war against certain other types of dictatorship, it was assumed that diplomatic resistance to Russian policies and the end of appeasement of Stalin would of themselves lay the foundations for the recovery of genuinely democratic forces all over the world.

Now, at long last, it is being realized that there can be no revival of democracy and no effective resistance to communist infiltration without a carefully-worked-out, long-range plan of American economic assistance which

will enable nations to restore their industries, redevelop their resources and recapture that place in international trade which is essential to revival. We begin to understand, furthermore, that we have wasted precious time pretending that Europe could be rebuilt while Germany was permitted to deteriorate to the point of incipient anarchy and total moral and economic collapse.

We shall deal here only with the German problem. It is necessary to cast off within the next few weeks all remnants of those unrealistic American policies, shaped during the war, which have been tried and found wanting. Only if we clear away this political rubble shall we be able to proceed on the road to economic sanity.

The time has come to clarify a case of political morality about which regrettable confusion seems to linger in the minds of certain American occupation officials. When the food crisis in the American zone of Germany had reached a most critical phase—and according to General Lucius D. Clay was going to continue at least for several more weeks—the American military governor of the State of Hesse addressed the German people as follows: "I must remind you that there is no obligation, absolutely none, upon the United States to engage in a program of feeding the country it defeated."

In connection with this, he reminded his German listeners that there will be no tolerance of "agitations against the policies of the Military Government," and that "any person or group of persons so acting . . . will be punished, and remember that . . . the supreme penalty can be imposed against offenders." This is strong language, and it is based on an entirely false moral concept.

The four occupying Powers collectively, and the American Military Government individually, must assume the moral implications of the actual situation in Germany. As a result of the policy of unconditional surrender and of the dissolution of the German national government, the Control Council in Berlin and the various occupation authorities in the four zones are the *de facto* government in Germany. Although they are certainly not a government by, for and of the German people, they are actually the only government there is in that area.

The so-called governments of German states derive historically from the decision of the occupying Powers to establish these administrative units. Furthermore, they can operate only within the framework laid out for them by the occupation authorities. Now there can be no doubt that a *de facto* government is a government, and that it is morally obligated to promote the welfare of the people in its trust. The doctrine adopted by the military governor of Hesse not only violates this obvious moral principle; it also undermines dangerously the ethical assumptions leading to the Nuremberg war-crimes trials and convictions. The moral situation would be different

if there were a German government with real authority. As long as it does not exist, the Military Government has a definite obligation on moral grounds to prevent wholesale starvation.

This critique of the false moral philosophy of some of the occupation officials does not overlook the fact that large supplies were and are being sent from this country to Germany. It does not intend to exculpate German farmers who refuse to live up to their delivery quotas, or ruthless black marketeers who divert essential supplies from regular distribution channels. But it must be stressed that these shortcomings in the German sphere have been aggravated by another wrong policy, which has been followed by the American Military Government with a determination worthy of a better cause.

We refer to the over-emphasis on the political and administrative decentralization characteristic of American occupation policies in Germany. There is little disagreement on the issue of the ultimate establishment of a new type of federalism in that country. In fact, at no time in history has Germany been anything but a federal state. However, in its anxiety to remove all centralism and its political implications from the German scene, the American Military Government has built up German states along extreme lines of a states'-rights philosophy which is utterly incompatible with the economic exigencies of the present situation. Having started on this wrong course, it should not surprise the occupation authorities or responsible people at home that the Bavarian Minister of Agriculture has repeatedly defied demands for the fulfillment of delivery quotas and has, in fact, encouraged Bavarian farmers to become more than ever before "Bavaria-Firsters." This attitude has also impeded the timely and effective organization of the merged British and American zones.

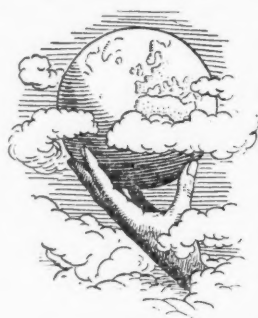
The decentralization mania went so far as to locate the various German bi-zonal agencies in different localities. If we take into consideration the present state of transportation and communication in Germany, this arrangement seems almost incredible. Yet it was carried out, and only its complete breakdown—which was predictable from the start—has caused a change in plans. Now these German agencies are to be centralized in Frankfurt-am-Main.

The bi-zonal German agencies were further handicapped by an unnecessary difference of opinion between the British and American occupation authorities. Following their general policy, the latter refused to grant any executive power to the agencies, thereby reducing them to the unenviable role of "coordinating" boards devoid of authority. Only the extreme calamity of May, 1947 has brought about a change in policy. Now the bi-zonal agencies will have the right to issue orders, in economic matters, to the state government.

The economic merger of the British and American zones in Germany was the next best thing to achieving the full economic unification of the country, which is still being held up by the inability of the Big Four to adjust their differences. But before we turn to a discussion of the steps which must be taken immediately to overcome

the present collapse in Germany, a word of caution is in order with regard to the possible benefits of the merging of the two zones. Some commentators have referred to this move as the trump card of the Western Allies in their dealings with the Soviet Union. This is a dangerous delusion. Actually, the economic merger means merely a more equitable distribution of economic deficits and financial cost between the British and the Americans. This is to the advantage of the Western world as a whole, because the British in their present plight are in no position to carry the load of the densely populated north-western German zone given to them at Yalta and Potsdam. But the two zones taken together are still badly deficient in basic food supplies and raw materials.

This leads us to a consideration of the steps which must be taken in the immediate future. For the purpose of this discussion we will assume that the repeated commitments of responsible spokesmen concerning accelerated food shipments to Germany will be carried out to the last ton. Anything less would be disastrous, because



all that can be achieved by these shipments is to restore the average daily ration to the official level of 1,550 calories. This will be a marked improvement over the hunger rations of this spring, but it is simply not enough to enable the German people to engage in efficient industrial production and to speed up the clearing of their

cities and take care of emergency repairs.

Experts on nutrition agree that 1,550 calories a day are totally inadequate to sustain active people. Experience has shown that this deficiency cannot be met by allocating additional supplies to workers engaged in strenuous employment, because, as a rule, they will share the extra food with their families. In other words, the emergency shipments now being made will not raise the nutritional levels enough to achieve the volume and speed of industrial production required to reverse the continuous downward trend. Unless we plan immediately for a substantial increase in food allocations, millions of Germans will continue to employ most of their time hunting for that minimum of food necessary to survival.

Another hard fact of the German food situation is that, even if by some political miracle unification of all of rump Germany—that is to say, the country west of the Oder river—were to be achieved in the near future, there still would remain a food deficit of about forty per cent which could be met only by imports. The Germany of 1938 had to import twenty per cent of her food. That part of Germany which has been surrendered by the Western Allies to Polish administration and Russian annexation produced about twenty-five per cent of German crops. But rump Germany had to receive millions of people expelled from the eastern provinces and other parts of Europe, where they had been settled for many centuries. As a result, German territory as it emerged

from the Potsdam vivisection has at least as many inhabitants as the pre-war German Reich. Allowing for nutritional standards somewhat below those of 1938, that leaves a permanent deficiency of about forty per cent.

If the American taxpayer is ever to be relieved of the financial burdens of the foreign policy which created such a situation in the heart of Europe—and dangerously close to the orbit of communistic power—there must be an expansion of German exports above and beyond the prewar level. It is time that we admitted this openly. A country which has lost a substantial proportion of its agricultural resources can be kept alive only by increased industrial activities and exports. No planning of German reconstruction which does not proceed from this undeniable fact will succeed. Conversely, Germany must rely on imports of foreign raw materials such as cotton, wool, high-grade iron ore and many non-ferrous metals to keep her factories operating and to produce exports with which to pay for imports.

Secretary of Commerce Harriman and former Under Secretary of State Dean Acheson have stated publicly that German reconstruction is indispensable for the recovery of Europe. The time has come to translate policy statements into immediate actions. Among them should be the repeal of the ban on the production of synthetic nitrates, rubber and gasoline. As Mr. Hoover pointed out in his report, the prohibition of this phase of the chemical industry has aggravated the situation and increased the import requirements of the German economy. Furthermore, there should be a moratorium on the current attempts to reduce all German enterprises in the American Zone to a level where no more than ten thousand workers are employed. We do not criticize the ideal of

a free-enterprise system operating through many small and medium-sized firms. But if we feel that we can do nothing effective about this ideal in the healthy American economy of our day, we should not try to impose such a theoretical pattern on a German economy which needs a high degree of standardization and efficiency to cope with its unprecedented tasks.

There is a time limit within which we must make good on our German policies. We cannot wait until November, when the Big Four Foreign Ministers will meet in London to try again to reach a German settlement. A beginning must be made now, and it must exceed the scope and nature of short-term emergency relief measures.

It is, of course, entirely correct to trace the present disaster of the German people to the follies and crimes of the Hitler regime. But history did not stop when this terroristic government collapsed. It continued and, for the events that followed, those who shaped the pattern at Yalta and Potsdam cannot escape responsibility. But there is no time left to discuss what could have been done to avoid the errors of judgment committed by all who drafted the arrangements before and after V-E day. Our time must be spent in charting a new approach to the economic and political reconstruction of Europe. We must stop thinking of the German problem as something apart from that overwhelming task.

The European committee of the Economic and Social Council of the United Nations should be given an opportunity to formulate plans along these lines. It will not do much good to help bring democracy to Greece and Turkey if we cannot demonstrate in the next six months that we are capable of preventing a collapse of free governments in Western Europe, including Germany.

Campus institute for family life

R. F. Cissell

While family life in this country continues to deteriorate, there is the encouraging fact that solutions have been found for many of the problems that today's family must face. But before a general improvement can be expected, these solutions must be widely publicized and accepted. An article about Father Urbain's planned settlement, a book about Father Coady's adult-education and cooperative movement, or even a magazine devoted to an activity such as the National Catholic Rural Life Conference, is not likely to result in the widespread adoption that these projects merit. But that is the most publicity that these and many other worth-while ideas can now expect. Not for them the large advertising budgets that can practically guarantee public acceptance of new commercial products by *keeping them continually before the public*.

It is my belief that progress can be made toward solving the family problem by utilizing facilities already largely available in our Catholic colleges. This would be

R. F. Cissell, after four years with the General Electric Company in Cleveland, spent five years in the Army, three of them as instructor with the ROTC unit at Xavier University, Cincinnati, where he now teaches mathematics. Mr. Cissell is the father of four children.

done by an institute on the campus devoted to the family and its problems. Such an institute would gather information on family problems, with particular reference to the area served by the college, and get and keep those ideas before clergy, students and parents. The project could be started by interesting someone who would be willing to work part-time and with little in the way of initial facilities. But the final goal should be to provide the institute with sufficient personnel and funds to do effective work for the family throughout the college area.

For ideas on the organization of such an institute, I suggest studying commercial projects which have been successful in the field of consumer education. Noteworthy among these is the General Electric Lighting Institute in Cleveland. The methods developed there would be practicable and effective in a college family-life institute. Anyone planning to organize such an institute would do well to visit GE's Nela Park. He should

not be discouraged by the fact that few colleges could hope to equal the elaborate building. While a fine building no doubt contributes to the success of the GE institute, it is secondary to the proved instruction methods, which could be duplicated by most Catholic colleges.

In their effort to get people to use more and better lighting, the Institute director and his staff have developed methods of adult education that are the most effective I have seen. They make maximum use of exhibits, demonstrations, slides and movies, skits, inspection trips, entertainment and capable speakers. Their programs are continually freshened with new ideas and are always well executed. It is these education methods, more important than buildings, that our colleges could contribute to the family-life problem.

The Institute in Cleveland reaches both the general public and the country's lighting specialists. For the latter group there are several week-long schools throughout the year. These schools are models of organization, timing and general excellence. They are organized by the relatively small Institute staff, but most of the talks are given by experts from the engineering, sales and research divisions of the company and, on occasion, speakers from other companies. The students pay attention, for they know that the speaker is one of the top men in the country on the subject being discussed. The Institute is always open to the general public, for whom the Institute staff puts on non-technical but interesting adaptations of the "Better Light—Better Sight" story.

A college family-life institute could be conducted in the same general way. The details involved in arranging family-life conferences could be handled by the institute personnel. But most of the talks would be given by outside specialists or by recognized authorities from the college faculty. Thus the conferences would combine the planning of experienced organizers with presentations by the most able religious and lay authorities on particular subjects. Even though the colleges are crowded, a limited number of these conferences could be held on the campus during vacation periods.

In its day-to-day operation, when special schools are not being conducted, the institute staff would tell the family-life story to individual visitors and groups. There would be charts and exhibits to show the advantages of the family's meeting as many of its own needs as possible. In the past, families were much more self-sustaining than now. And this, no doubt, helped to unify the family. The development of home-scale electrical machinery again makes it possible for many of the family needs to be more reasonably met by the family itself. Some families are discovering this for themselves, and Ralph Borsodi's School of Living is demonstrating it in a statistical way. But many families still remain to be shown. For some time family life has not been very good preparation for family life. The emphasis (helped by modern advertising) has been too much on buying all possible goods and services rather than obtaining them by joint family effort.

Institute visitors would be introduced to the activities of the Family Life Bureau, the National Catholic Rural

Life Conference, the National Liturgical Conference and other organizations devoted to restoring family life. Thus these national activities would be provided with branch offices close to the people. Write to the home office of a large concern about its product and you will hear in time from the local representative. It is these direct contacts that ensure the success of an idea or product.

There would be exhibits of Catholic publications of particular interest to children and parents. The institute representative would make it easy for people to subscribe on the spot.

Retreats for vocational groups might become a part of the institute program. The part that these particular groups could take in improving home life, and thereby the whole social order, could be emphasized. Because the group is a vocational one, the presentations could be very definite as to how their particular talents could best be used to serve God and their fellowmen. Tell the industrialists about Leon Harmel, the artists and craftsmen about Eric Gill, the real-estate men about Charles Vatterol and his Village of Mary Ridge—a Subdivision Dedicated to Large Families.



The institute would foster the holding of Cana Conferences, both at the institute and in the surrounding area. The following paragraph from the interesting booklet published by the Cana Conference of Chicago is quoted here for those not

familiar with the work of the Cana movement:

The word "Cana" was selected because of its identification with the biblical setting of the marriage feast which Our Lord so honored by his attendance in company with His Blessed Mother and at which He performed the first of His public miracles. The word "Conference" was chosen as a more exact description than the word "retreat" of the nature of the primary function in the movement's program—a day devoted not only to prayer and meditation by married couples but, more emphatically, to their participation in group discussion, under leadership of the clergy, of the practical aspects of family life in a spiritual way.

The institute would encourage handicrafts in the home to provide another joint family activity, develop an appreciation of good work, provide needed items for the home, and perhaps bring in the additional income so badly needed by our city families. Most of these will be a long time getting settled on enough land to meet their needs. Even with higher wages and more efficient industrial plants, I doubt that many wage-earner heads of families can ever expect to have enough purchasing power for much of a family. Thus the solution is either to limit the size of the family or to make it more self-sustaining by joint effort. Data on the size of city families (including Catholics) show that the former solution is the one generally adopted.

The problem of today's family is a complex one, involving both the moral and economic. By approaching it in its broad aspects, combining moral guidance with

economic studies, the institute should help homes to become ennobling, happy and solvent. Today's homes are frequently none of these, and seldom all of them.

While the full-grown institute described above will not be immediately practicable in most of today's overcrowded colleges, a start can be made along the line adopted by the Very Reverend Celestin J. Steiner, S.J., at Xavier University in Cincinnati, where there are now 1,500 students, compared to 500 before the war. Father Steiner's present plans include:

1. A Family Life Conference, August 25-30. (This is during vacation when school facilities are available.)

2. Occasional Cana Conferences for faculty, students, alumni and special groups, and Pre-Cana Conferences for engaged couples.

3. Distribution of family-life literature.

From the start Father Steiner has worked very closely with Father Edgar Schmiedeler, O.S.B., Director of the Family Life Bureau of the National Catholic Welfare

Conference. This plan has two advantages which recommend it to anyone starting an institute. First, it will ensure that the institute functions in a way that most closely fits into the bishops' over-all program of Catholic Action. Second, the suggestions of Father Schmiedeler will prove invaluable in developing both general policies and specific programs, as is shown by the following outline of the Xavier August conference, which follows Father Schmiedeler's recommendations.

There will be the following four main topics, on each of which there will be a series of six talks: The Marriage Encyclical; Family Sociology; Home Economics; Child Care and Training.

The rest of the program will include single talks on the following: The Family Life Institute in the College Program; Literature on the Family; Sources of Factual Information; Organizations Dealing with the Family; Discussion Clubs and Cana Conferences; Radio and Little Theatre Possibilities; The Grail; Population Trends; Planned Settlements.

Developing Catholic scholars

John A. O'Brien

Rev. John A. O'Brien, for many years Newman Club chaplain at the University of Illinois, is now Professor of Post-Graduate Apologetics at Notre Dame. He is the author of Catholics and Scholarship, Truths Men Live By, and numerous other books of an apologetic nature.

The scarcity of eminent Catholic scholars has been pointed out in many articles in AMERICA. In the issue of August 3, 1946 Julian Pleasants and Bernard Bauer presented the results of an exhaustive survey showing the appalling paucity of Catholics in the field of scholarship. Their findings confirm the results of a national survey conducted by the writer about a quarter-century ago, and show what little progress we have made in the intervening years.

In this article we shall present a few constructive measures for the development of outstanding scholars among Catholics. They apply chiefly to our universities, whose function it is to discover truth, to push back the boundaries of our darkness and to enrich literature, philosophy and the arts with the products of creative scholarship. Only to a limited extent do they apply to colleges, though even here we should strive for the highest scholarship.

Productive and creative scholarship requires four things: brains, time, suitable facilities and proper compensation. Since we have our share of the first, we shall concentrate on the remaining three.

The fundamental cause of our dearth of eminent scholars is the heavy teaching load with which our faculty members are generally burdened. Surveys show that a teaching schedule of fifteen to eighteen hours a week in our Catholic colleges and universities is not uncommon. Allowing two hours for the immediate and remote preparation of a lecture, and about an hour for the correction of papers, along with student conferences, we can readily

see that a 15-hour teaching load will ordinarily require about 60 hours of work per week.

Such a schedule not only robs a teacher of the time needed for scholarly research but deprives him of the physical and mental energy as well. Many a young teacher, fresh with the enthusiasm of a newly acquired Ph.D. and eager to launch out on further research, bogs down under a teaching load that keeps his nose to the grindstone and darks out his vision of the stars.

The North Central Association of Colleges and Secondary Schools stipulates twelve hours of teaching as the *maximum*. In many Catholic colleges, however, this more nearly approximates the *minimum*. Contrast the heavy teaching burden in our Catholic colleges with the schedule of three or five hours which we found not uncommon at Oxford, and you get a clear insight into the basic cause of the differences in scholarship and in productivity. The simple fact is that if effective research is to be done, the teaching load must be radically reduced. True, only a minority will seek to conduct research. But in that minority, gifted with talent and aflame with the passion for knowledge, lies our hope for productive scholarship. We suggest therefore a radical reduction in teaching hours for those who are both willing and competent to undertake the grueling work of sustained and unflagging research.

Where the teaching load is cut in half and the classes grouped so as to leave the mornings or the afternoons free, there can be some hope for successful research and creative writing. Better still is it to grant an entire semester or an occasional year for research work exclu-

sively. The sabbatical year wherein a professor is free to devote himself to writing and research, with pay, is a splendid aid to scholarship in our secular universities. We hope that it will soon become an established institution in our Catholic universities as well.

We come now from the consideration of the element of time to the consideration of a more subtle factor—the attitude of superiors in our educational institutions toward research.

Faculty members with the ability and eagerness for research should be encouraged to undertake it by administrators and religious superiors. The truth and reasonableness of this statement are so apparent that the uninitiated might regard it as platitudinous. It is far from that. Here it is appropriate to observe that we are making this point at the request of members of various religious communities. All too often the dreams of young scholars to continue research after joining the teaching ranks are killed by the indifference and even latent hostility of superiors.

In general, religious communities rightly emphasize humility, obscurity and the hidden life of prayer. Almost unconsciously they look askance at higher learning and at eminent scholarship as smacking of vanity and pride, and therefore as somewhat incompatible with the ideals of the religious life. The truth, of course, is that the greater the learning the deeper should be the humility and the more fervent the spirit of prayer. There is no real inconsistency between learning and humility. St. Augustine, St. Thomas Aquinas, St. Bonaventure and Cardinal Newman are instances in point.

The attitude of many school administrators is reflected in the following incident.

"I'm getting in about three hours a day on that research project," said Father Cosmas.

"Fine," remarked Father Alphonsus, "why not mention it to Father Sebastian, director of studies, so you will get a reduction in your teaching load?"

"Mention it to him," replied Father Cosmas, "and I'd get three more classes to teach!"

Research work requires suitable facilities in laboratory equipment and in libraries. Without these a worker is likely to butt his head against a stone wall.

"We're surrendering to you Americans," said a German officer in turning over his regiment, "not because you are better soldiers but because you have better equipment, better weapons and more planes. This is what has tipped the scales for you."

What tips the scales in military warfare likewise tips the scales in scientific warfare, in the warfare of the mind against the darkness of the unknown which surrounds us on every side.

More important for scholarship and research than stately residence halls, enormous stadia and huge gymnasias are well-equipped laboratories and well-stocked libraries. Our universities must bend every effort to provide the proper sinews of war for scholarship's research warriors.

Adequate financial compensation is essential for the development of lay scholars. In a series of twelve articles recently published in the *New York Times*, Benjamin Fine has shown that teachers as a class are among the most poorly paid of all workers requiring comparable preparation and ability. Surveys show, moreover, that the lay teachers in our Catholic schools are paid on a still lower scale. Many of them have been martyrs to the cause, but others cannot endure the privations without serious detriment to their families.

Let us cite a typical case. Mr. Smith, with a recently acquired Ph.D. degree from the Catholic University of America and with a background of ten years teaching experience, writes to various Catholic institutions for a teaching position. Among the returns is an offer of a position at a large Catholic university. What was the salary offered? The munificent sum of \$1,800 a year.

"Father," wrote Dr. Smith in reply, "you are an authority on the encyclicals on social justice, on a living wage, on collective bargaining, on the right of the work-



ers to unionize and on the betterment of the working class effected by the CIO and the AFL. Will you please tell me how and where my family and I can live on \$1,800 a year? How can a Catholic university offer a man, after completing nine-

teen years of schooling and ten years of teaching, a wage less than that obtained by a carpenter, a plumber, a steam-fitter, a hod-carrier?"

No reply was received.

In a recent issue (March 29, 1947) *AMERICA* tells of being flooded with letters from lay teachers in Catholic schools telling how badly underpaid they are. It cites the case of a teacher in a Catholic high school in the Middle West, in which one half of the faculty is lay. His average salary over twenty years of service has been about \$1,800—less than a living wage. "A master's degree and twenty years of experience," he writes, "do not bring a sufficient salary today for the needs of my family, nor have they done so in the past."

"From the testimony of other readers as well," comments *AMERICA*, "it would appear that Catholic school administrators should take serious stock of this position."

Three things especially put lay teachers in Catholic schools at a disadvantage: 1) Their loyalty to the Catholic apostolate of teaching; 2) the inability of priests and religious administrators to see realistically that lay people cannot live in the world (and raise Catholic families, etc.) on a basis of sacerdotal or religious poverty; 3) a lack of appreciation by not a few Catholic administrators of the fact that with the tremendous expansion of Catholic education—in both the number of schools and in size of student bodies—lay faculty members are an *essential* and *permanent* part of the Catholic school system.

"The Catholic system," *AMERICA* concludes, "must give lay teachers adequate pay, reasonable security and satisfactory working conditions."

No one could dissent from that conclusion. But does

any one familiar with our Catholic schools believe that lay teachers will secure these three provisions? Certainly they won't get them without a struggle—and a long and hard struggle at that. The administrators will not grant them voluntarily. The only way in which lay teachers can get them is the same as that by which other employees have achieved them—organization, unionization and collective bargaining.

Organization necessary. An organization of teachers to secure equal bargaining power through collective action is long overdue. Individuals won't get much by acting alone—except perhaps a speedy release. But, organized, teachers will be able to wring from our school administrators approximations of the three objectives to which all workers are entitled—adequate pay, reasonable security and satisfactory working conditions.

We hope this doesn't sound unduly radical, utopian or facetious. We are in deadly earnest. Members of our hierarchy have come out in support of the struggles of the CIO to secure higher wages for automotive workers, have backed the AFL in its efforts to lift the wages of truck-drivers, have applauded the endeavors of John L. Lewis to increase the pay and better the working conditions of the coal-miners. All the moral principles justifying and demanding collective bargaining in these cases apply with equal logic to the lay teachers in our schools.

In urging this measure we cast no aspersions upon the good intentions and the wishes of our school administrators to be fair. They are under the pressure, even the compulsion we might say, of getting students educated, of paying the bills; and hence feel compelled to drive the best bargain they can. That's only human nature. The stern fact remains, as Abraham Lincoln pointed out, that no group is able to represent the interests of another group as well as that group itself. Hence the scales of economic justice will never balance until the huge concentration of bargaining power in the person of the school administrator is counterbalanced by an equal concentration of power in representatives of a teachers' union. In the long run it will pay rich dividends not only to the teachers but to the institutions as well. It is a *sine qua non* for the development of eminent scholarship among the lay faculty of our universities.

Intimate participation by our faculty members in the work of the various learned societies and generous attendance at their meetings are conducive to the development of top-ranking scholars and to the prestige of every Catholic university. While it is well to have learned organizations of our own, these should not deter but rather stimulate us to membership and participation in the other societies of secular savants. To build a Chinese wall of isolation around us is to rob ourselves of a thousand quickening and stimulating influences. It is well-nigh fatal to the achievement of national recognition.

To be specific: We respectfully suggest that as many as possible of our professors and researchers be members of the American Philosophical Association, the American Association for the Advancement of Science, the

American Chemical Society, the American Historical Association and all the other national organizations, and that they take an active part in the work of such associations. This in addition to membership in the Catholic counterparts of such societies. How are we going to be leaders and to secure national recognition when only an inconspicuous few put in an appearance? How are we to speak a common language and influence the culture of our day if we withdraw into a shell and emerge only to complain that things aren't going right?

The symposium, Catholics and Scholarship (published by Our Sunday Visitor, Huntington, Ind.), embodying the careful thought and constructive suggestions of thirteen scholars for the development of intellectual eminence, should be compulsory reading for every administrator, teacher and researcher in our colleges and universities. We think we can make this suggestion with modesty, since we played but the humble role of inviting the contributions and of gathering them together into a single volume. It is the only study of this kind ever made. If carefully studied and followed, it will serve to break the present bottleneck in the production of Catholic scholars.

We suggest that its contents be discussed at meetings of the faculty and by councils of administration. A copy should be on the desk of every college and university president who is not less interested in improving the scholarship of his faculty than in securing additions to the physical plant and in enlarging the endowments. In forewords, Archbishop McNicholas and Bishop Boyle express the confident hope that the translation of its constructive measures into practice will lead to a profusion of top-ranking Catholic scholars in all fields. It should be added that the work is published on a non-commercial basis, and neither the editor nor the contributors received a penny of compensation.

With a view to bringing the appeal directly to high-school and college students, we have prepared a pamphlet, *Why Not Be a Scholar?*, published by the Queen's Work Press. In this little chat with our youth, we point out that talented young men and women who dedicate themselves to careers of scholarship render a precious service to the cause of God and of His Church in America. We think its perusal by our youth will turn the thoughts of many to intellectual pursuits as a life work.

We end on a note of hope, faith and optimism. With the widespread recognition of the need of a larger number of top-notch Catholic scholars, we are confident that the need will be met. It will not be tomorrow nor the next day. But it will come in time . . . and the sooner, the better. We have the brains, the philosophy, the truth; and we have God's grace to assist us in the attainment of the most important goal in Catholic education today. With that divine aid we cannot fail. Through the concerted efforts of all, administrators and faculty members, lay and religious, we shall make the desert blossom with the abundant flowers of Catholic scholarship in science, literature, the arts and in all the varied fields of the intellectual life of man. It will be a second spring for the Church in America.

The girl waifs of Europe

In through the windows on New York's spring breezes, as we talked, came the shouts of the West Side young boys at their never-ending game of stick-ball. It's a bother at times, no doubt, but when you stop to think about all the shrill voices and bubbling energy, it's a human and friendly sound, too, for it's the turmoil and confusion of healthy and normal youth.

"You see," said my friend, a naturalized American lady of Italian birth, "that's what it's like on the streets of Rome, and of Vienna and Berlin and many another city, only there's an element that you do not experience here much. It's the boys who are everywhere the noisy ones. Here they are noisy at their games. But in Europe's cities their noise and shouting hasn't much to do with games. They still, as boys will, congregate in gangs, but now it's to steal, to break into shops, to heckle and defy the police, because they've got used to thinking of all authority as that of the invader, which it was heroic to flout. And so, when one thinks about the dangers to the youth of Europe, it's always the boys who come to mind, for they are the obvious and clamorous evidence, which you have only to look to see running wild on the streets.

"But what of the young girls? They are destitute, too, but nobody ever sees much of them. Oh, they used to be much in evidence when the occupation troops were more numerous and a novelty, but now they seem to have vanished. And yet, we know that they are abandoned just as the boys are. We know of thousands of them, not roaming the streets in gangs like the boys, although there are enough of them, God knows, wandering from camp to camp, often alone, sometimes in the company of older people who claim to be relatives or guardians, but who are undoubtedly evil influences on the girls' morals.

"Still more of them stay 'at home,' in dingy, cold, poorly-lighted back rooms, where they wash the family's tattered clothes, sew and iron and do other chores ten or twelve hours a day. These are the destitute girls who are the real and hidden problem, for their need does not obtrude itself on the casual observer, and they are in danger, imminent danger, of being overlooked. And yet, as the future mothers of Europe's children, it is on them largely that the fate of a future Europe depends. If you could only know, here in America, how little help they are getting to face their future! I have met hundreds of them in Rome who seem like little girls of eight or ten, but are actually fourteen or sixteen, so puny and undernourished are they.

"It was impossible to witness the truly awful plight of these young girls without simply having to do something for them. Hence, a group of us have founded a work we call the *Domus Nostra* (Our House). Much has already been done for abandoned boys, but this is the first help specifically for the girls. We have already taken steps to acquire a house near Rome, where we will start

with thirty girls. It is not to be a house of correction or a reformatory—we have adapted many of the ideas of your Monsignor Flanagan's Boys Town to our problem and peculiar circumstances. The home will be a real home for the girls; they will be educated, trained in home-making and prepared for jobs; they will be free to leave when they like; they may stay on at the home after they have taken all we can give them and have a position outside; we will follow them into their business or married life and show a continued interest in all their activities.

"In addition, this first *Domus Nostra* will be a training center for those who will direct similar homes in other countries. There is already in Rome a Child Reception Center run by the *Ente Nazionale per la Protezione Morale del Fanciullo* (National Agency for the Moral Protection of the Child), under the guidance of professional sociologists, doctors and teachers, which works closely with the newly founded *Domus Nostra*. From the Rome house as a center we hope to have homes branch out into all other European countries; France, Germany, Belgium, Holland, all need such work for their abandoned girls. The countries under Russian domination need it, too, and perhaps far more desperately, but the way will not be open for us there for a long time.

"One other circumstance makes us realize how crucial the need is. The Communists in Italy are taking advantage of it already. We know of cases where communist groups have gone to orphan asylums run by nuns (who did not, of course, realize that they were dealing with Communists), and said: 'Now, Mother, what is it you need for the children—food, soap, clothes, blankets? We'd be privileged to help.' Then, after some supplies had been furnished, the Communists would use the letter of thanks from the nuns to prove to the Italian voters that Communists have nothing against religion and the Church. You have no idea how effective this strategy was, or how widespread—for the Communists seem always to have plenty of money.

"I am extremely happy to tell you that I have been able to form an American Temporary Advisory Committee, which will help to get the first *Domus Nostra* opened and operating. When that one house proves itself, then we can enlarge our work. The ultimate scope of the work is tremendous, just as tremendous as the problem, and there are literally hundreds of thousands of abandoned girl war-waifs in Europe. The Pope knows this heart-rending fact. I only wish Americans, and American Catholics in particular, could see it through his eyes."

So spoke my visitor, as the boys shrieked and played on New York's streets. I tried to visualize Rome's streets, and Vienna's and Berlin's and Ghent's. I could imagine the boys, noisy as we know them, but in darker and more sinister wise. But I couldn't picture the girls. They were in the dark hovels and ruins, more shy, more hidden, more apt to be overlooked. It takes a valiant and Christ-hearted woman like the foundress of *Domus Nostra* to remind us of their desperate needs, lest they be forgotten.

H. C. G.

Literature & Art

Immigration of a fad

Edwin Morgan

Existentialist literature, which has stirred up such a furor on the Continent, especially in France, has not yet appeared to any great degree in the United States. Last year a novel by Camus, *The Stranger*, was offered to the American reading public, but did not attract much attention, critical or otherwise. Now we have in book form two plays by the great modern popularizer of Existentialism, Jean-Paul Sartre. They are *No Exit* and *The Flies* (translated by Stuart Gilbert and published by Knopf), and seem to be the opening guns in what will be a veritable barrage of existentialist rocket-bombing from over the seas.

No Exit, in a version by Paul Bowles, which I hope was less stilted than the present one, was produced early this season on the New York stage, but collapsed after only a few performances, decidedly misunderstood by the audience and somewhat badly mauled by the critics. Nevertheless, this book is to be followed shortly by a translation of *L'Âge de Raison*, part one of Sartre's gigantic novel, *Chemins de la Liberté*, and in time, it should be expected, by English versions of the torrent of plays, novels, tracts which pour from this fearfully voluble writer and, above all, of his principal theoretical work, *L'Être et le Néant*. Sartre's main lieutenant, Simone de Beauvoir, author of the very sensational Existentialist novel, *L'Invitée*, has just completed a coast-to-coast lecture tour to explain the movement as Sartre did last year; and there is no question that both she as well as Albert Camus, whose terribly depressing *Mythe De Sisyphe* I have just finished reading, will soon be available for the American public.

Interest, slow to start, is growing tremendously in Existentialism in this country. In France the books of these writers have been best-sellers for the last three years, and the public fights to get in to see Sartre's plays. (There is a new one now at the Antoine, *La Putain Respectueuse*, which deals with the race question in America). The American general public has not reached the seething point for these authors yet, but American intellectuals, like the British, are discussing widely this amazingly popular postwar philosophy which has nothing better to offer than the affirmations that man exists in a "strange and hostile world," and that, when he realizes how lost he is, he has but one logical gesture to make and that is suicide, or else a tragic avowal of independence of this "absurdity" in a "night without end." [Cp. "The Existentialism of Sartre," by Vincent Edward Smith, *Catholic Mind*, April, 1947.]

"There is only one true philosophical problem: suicide." This is the first sentence in Camus' book, *Le Mythe De Sisyphe*, and he goes on: "To determine whether life is or is not worth living is to answer the fundamental question of philosophy." Camus insists that life is the rock that man, like Sisyphus, must roll up the mountain over and over again, and that, if he does not take suicide as a way out, his only happiness depends on his realizing that this stone is his world and the very struggle of rolling it again and again up the mountain must be sufficient to fulfil him.

In *No Exit*, Sartre emphasizes this hopelessness, this general impossibility of escape from the "absurdity," in a picture of a Second Empire drawing-room which is hell for three people: a harlot, a depraved woman and a traitor, who see absolutely each as he really is and use their mutual weaknesses to torment one another for eternity. The play proceeds talkily, since it is a play of ideas, to its resolution, which is summed up in the cry of Garcin, the traitor, when he is made to say that hell is not the classic torture chamber with pincers and red-hot pokers, but that it is existence, that it is "other people."

For fear that his followers and others might begin to believe that the philosophy of Existentialism is utterly without hope, Sartre has written this other play, *The Flies* (as well as *L'Âge de Raison*, *L'Être et le Néant* and most of the rest of his mass of articles, *romans à clef* and plays) to show that man can break his slavery to a world and society which make him a "stranger," that is, someone foreign to his "essential self," subject to "absurd" functions, beliefs, morals and duties, by affirming "complete liberty." It is at this point that Sartre parts company with Camus, or, rather, the other way around: Camus, who sees that man has nothing better to do than to accept his burden, has declared that he is no longer an Existentialist, and has moved over somewhat closer to a resigned hopelessness.

In *The Flies*—a three-act retelling of the Orestes story, moving much faster than *No Exit* and heightened a great deal by the "theatricality" for which Sartre has something of a reputation, and of which he is accused of putting too much into his philosophical essays—Orestes returns to his native city of Argos to find its life immobilized and decaying under a pall of fear and remorse for all the evil done to those now dead and especially for the murder of its king, Agamemnon. This heavy sense of guilt has been used by King Aegistheus, who had killed Agamemnon and married his widow, to keep his control over the people. It is Sartre's intent to prove that man is always subject to some such feeling or belief or function which makes his existence a hell, and that any means taken to break these bonds is ac-

ceptable, even if it is the matricide used by Orestes.

In the play, it is this murder of Aegistheus and his mother by Orestes which is supposed to free the city and himself. In one of his final speeches to Zeus (God), Orestes states the Existentialist case:

Foreign to myself—I know it. Outside nature, against nature—beyond remedy, except what remedy I find in myself. But I shall not return to your [God's] law. I am doomed to have no other law but mine. . . . I must blaze my trail, and every man must find out his own way. Nature abhors man, and you, too, god of all gods, abhor mankind.

For Sartre has eliminated God from the universe and has placed man's future entirely in his own hands. It is no wonder that Electra is fearful of going off with Orestes. To her question as to where they might go, he replies: "I don't know. Toward ourselves. Beyond the rivers and mountains are an Orestes and an Electra waiting for us and we must make our patient way toward them."

Books

Experiment, not experience

KINGSBLOOD ROYAL

By Sinclair Lewis. Random House. 348p. \$3

The best thing about Mr. Lewis' latest bit of sensationalism is the irony of the title, which is as subtle as the story it tells is bull-in-the-china-shoppish.

Neil Kingsblood, idly wondering about his rather exotic family name, is half-laughingly told by his father that family tradition says they are descendants of the kings of England, and that for Biddy's sake (Neil's beautiful little daughter), the family tree might well be searched out in branch and root. Neil begins a casual investigation and finds, no, not earls and kings among his forebears, but strange fruit indeed—that Xavier Pic, his great-great-great grandfather, was a full-blooded Negro. Neil, then, is one-thirty-second black, perhaps still of royal blood (who knows?), but certainly fair prey for any lynch-minded mob.

Driven by admiration for some Negroes whose company he begins to frequent, goaded by the intolerance of his Negro-hating friends, Neil blurts out his dark secret at a meeting of the Federal Club, composed of the town's richest, most promising, most bigoted, sophisticated, intolerant and generally hate-corroded male citizens.

That does it. From then on Neil is a leper. Not one white friend sticks by

him; he loses his job at the bank; clubs are closed to him, he is finally chased—quite literally—out of his own home. There the story ends, with his wife, Vestal, after many touch-and-go moments, remaining loyal to him and moving on, with daughter Biddy, to parts and more crusades unmentioned.

So far the story. How does it rate both in the total Lewis canon and in the larger realm of literature?

It is, I think, one of the weakest of Lewis' efforts. It shows in quite a garish light that Mr. Lewis is still thinking in terms of the Babbity of the 'twenties; its characters are clothes-horses draped in the vesture of a Cause; its motivation is weak, especially that of Vestal's decision to remain loyal to her husband, for a woman of her utterly pagan and materialistic background would most certainly have left such a mate.

Further, the book labors creakingly from the old Lewis defect that it is a crude caricature; it is sharply (and literally) black and white—though there is a surface effort to be fair and not attribute all the faults to one side or another, it is noteworthy that all the profanity in the book, of which there is a devil's plenty, is in the mouths only of the "respectable" white people.

But the totally debilitating element against the book's being a piece of literature is the fact that there is no love in it. Mr. Lewis is here quite evidently playing the role of moralist; but a real moralist must be motivated by charity. One cannot escape the impression that Mr. Lewis is not really concerned with the injustices suffered by Negroes, not really ashamed of the big-

This vaguely illuminated and socially impossible "complete liberty" (under it one ceases to be "*l'homme serieux*," that is to say, one is relieved of all "arbitrary functions" like responsibility to the family and the community) is Sartre's very slight and highly questionable positive contribution to a world badly in need of the sustenance of a much more clear and reliable absolute. The negative aspects of Existentialism decidedly outweigh the positive, and it has been these which have caught the public's fancy much more readily. The war and post-war despair over the state of political, economic and spiritual confusion in which the world is finding itself have been made accountable for this rush toward a philosophy so generally barren of hope for the modern man. It is a good sign that the Church everywhere (see the *New York Times*, February 2) is turning its guns on Sartre's brand of Existentialism, "because of its uncompromising atheism, its obsession with perversion, its absence of all transcendent values."

otry and hatred of his fellow whites. One wonders whether Mr. Lewis would honestly welcome a solution to the "Negro problem"; for if it were or had been solved, he would not have been able to write a sensational book about it. This same impression has been latent in every Lewis novel—he is not so much concerned with the reformation of his Elmer Gantrys, his Babbitts, his Gideon Planishes, as he is with keeping their foibles alive for the incisions of his scalpel, or rather, for the shocks of his bludgeon. But a moralist who does not heartily desire the cure of the evil he castigates is not much of a cut above yellow journalism.

Finally, though this is not Mr. Lewis' responsibility, the book is not "daring, shocking, courageous" and all the other things the ads have claimed. It is not half so brave a book as *Strange Fruit*, for example, because it is not half so honest.

It must be said that Mr. Lewis has avoided quite well certain pitfalls he couldn't keep his feet out of in earlier works—where it would have been quite tempting and easy to get slimy with sex in treating Neil's attraction toward a Negro nurse, Mr. Lewis has exercised a welcome and rare restraint.

I'm afraid it's too late for Mr. Lewis to change, but until there shines through his work a sincere and rational affection for people, for human nature, there will be no understanding or sympathy or affection for people to be got from his work by the reader. All we can do in Mr. Lewis' company is to watch an experiment; we never share an experience.

HAROLD C. GARDINER

Study of social democracy

SOCIALISM OVER SIXTY YEARS: THE LIFE OF JOWETT OF BRADFORD (1864-1944)

By Fenner Brockway. George Allen and Unwin (London). 415p. 16s.

Most of us would respond to the name "Jowett" by saying, "Oh yes, the famous Master of Balliol." Nothing could be more symptomatic of the social transformation of this century than the emergence into world fame of another Jowett, cradled in a dingy industrial town in England, whose life story is really the history of the socialist movement in Britain.

F. W. ("Fred") Jowett originally planned the material of this book as an autobiography. He got as far as an opening sketch of "Bradford Seventy Years Ago," prefixed to this volume as a Foreword. The first-hand description of the housing and factory conditions in Yorkshire's textile capital goes farther to explain the *Communist Manifesto* than almost anything one could suggest reading. It will be recalled that Engels, Marx's co-author, wrote on British housing as a telling blow in favor of the Revolution.

As much as possible in Jowett's own words, the author describes the familiar but tragic story of the boy who began working part-time in the mill at eight, and full-time at thirteen. At fourteen he experienced his first "trade depression," with workers put on short time, mills closing and neighbors short of food for three years running. This was his education in capitalist economics.

He supplemented his bitter experience with the reading of Carlyle, Ruskin, William Morris, Edward Carpenter and Robert Blatchford. The latter's "Tracts for the People" and devastating pamphlet on "Merrie England," in Jowett's opinion, "made more Socialists in Great Britain than all the other books put together." Jowett improved himself by attending technical school in the evening. At the age of twenty-two he joined William Morris' Socialist League.

One is continually impressed by the intellectual activity of "underprivileged" people like Jowett. The Bradford branch of the League, unlike its London counterpart, was entirely rank-and-file and down-to-earth. Here British socialism was born as a challenge to the left wing of the Liberal Party. It received momentum from *émigrés* from Germany and even Russia. There

was nothing provincial about the nascent socialism of Bradford.

The Bradford Branch of the Socialist League, more interested in bread than in beauty, closed down in 1889 to give way to the Labor Electoral Association, with Jowett as secretary. Craftsmen, identified as leading radicals, tried to keep the organization in the category of a sort of AFL, but Jowett and his group had the broader CIO type of movement at heart and thwarted this attempt to narrow the channel of the rising tide. Jowett made progress at the factory and even became a small *entrepreneur*, but improved economic status in no wise dampened his socialist zeal. He pioneered in the cooperative movement, too.

Unlike Samuel Gompers in America, Jowett and his fellows decided very early on *independent* labor political action. They based their decision on bitter experience. The Socialists supported candidates for the Bradford Town Council wearing Tory and Liberal labels, only to see these "friends of labor" betray their working-class supporters after election. The I.L.P. was established in 1893. They even formed a Labor Church.



Jowett was elected to the Bradford Town Council himself, on the Labor ticket. He took the initiative against the means test and for municipal housing, free-lunches for impoverished school children, and a municipal milk-supply scheme, all in the 1890's.

By the end of the "mauve 'nineties" the Trade Union Congress, in 1899, accepted the need for a national political organization of labor. It agreed to the proposal of a Labor Representation Committee as a means of joining forces with the I.L.P., the Fabian Society and the Social Democratic Federation, with a view to nominating independent labor candidates for Parliament. In 1906 the Labor Party emerged as a political force in the country, Jowett winning a seat in Parliament to represent his

home town. Unlike many other Labor candidates, he broke away from the threadbare issues of Free Trade, Welsh Disestablishment, Tariff Reform, Home Rule for Ireland and the like. He made the poverty of the working classes his main issue. "Labor humanism," writes his biographer, "inspired by the socialist ideal swept the constituency." Besides parliamentary reform, he fought for the type of social legislation which culminated in the Beveridge Report.

The rest of his story is mingled with familiar names: Philip Snowden, Ramsay MacDonald, David Lloyd George, Lord Asquith, Stanley Baldwin, and Ernest Bevin. Like "The Fighting Liberal," the late Senator George Norris, he thought out his own line on every issue, domestic and foreign.

Entirely British in external restraint, Jowett nevertheless grounded his offensive for social reform on the Marxist obsession with the class struggle. This is the tragedy of left-wing socialism, the attempt to combine democratic processes with the undemocratic pitting of class against class. It is unworkable, unwise and un-Christian. But his biography is an extremely valuable document for the study of intimate aspects of the most important social and political developments of our time, outside of communism itself, that of so-called "social democracy."

ROBERT C. HARTNETT

The Stimson doctrine

SEIZURE OF TERRITORY

By Robert Langer. Princeton. 313p. \$3.50

If you can't prevent territorial aggression, at least there's nothing to oblige you to consent to it. Non-recognition as a moral protest is a fairly common practice of governments which are too far away or too weak or too late to prevent wrongdoing. In many ways it is a rather inexpensive form of political morality, since its essence consists of something negative—doing nothing. Yet the practice of non-recognition of the fruits of unlawful aggression has had important moral as well as legal effects when applied in the past.

This present volume is subtitled "The Stimson Doctrine and Related Principles." On January 7, 1932, the then Secretary of State Henry Stimson dispatched a note to China and Japan stating that the United States would not recognize any situation, treaty or agreement resulting from the Man-

churian invasion by Japanese troops. A few months later the League of Nations Assembly declared in effect that the Members had a legal obligation not to recognize the situation thus brought about contrary to the Covenant and the Pact of Paris. The development (and decline?) of this single cardinal principle of international ethics is factually analyzed by Dr. Langer with a minimum of extraneous matter.

The Stimson doctrine has special meaning for the unfortunate peoples of Eastern Europe who have found their own governments liquidated in the advance of the Red Army. The United States refuses to admit, diplomatically, the existence of the Soviet Republics of Lithuania, Estonia and Latvia. There is today in Washington a duly accredited Minister of Latvia, Dr. Alfred Bilmanis, who is a symbol of his country's refusal to consent to the absorption of the Baltic countries into the Soviet Union. Unfortunately, the same non-recognition was not practised in the case of the present Polish regime, although when receiving the Polish Ambassador our President told him frankly this country did not consider that the Yalta pledges had been lived up to in Poland. Why we practise the Stimson doctrine in one case and not in the other may possibly be explained by the fact that we have nothing to lose by keeping our relations with the Baltic states *in statu quo*, while we think we have a better chance of rectifying the situation in Poland through maintain-

ing diplomatic relations than by what might prove to be an unprofitable turning of our back.

Perhaps our neglect of the Stimson doctrine in regard to Poland was not due to the fact that formally no seizure of territory was directly involved, but rather to our conviction that something more than negative disapproval was called for. The Stimson doctrine is in many respects a relic of isolationist days. Today the United States can more effectively display its moral convictions by action than by note-writing.

The obverse side of the Stimson doctrine is the obligation to guarantee the boundaries of our fellow members of the international community. This conception was expressed particularly in Article 10 of the Covenant. The author apparently regrets that no provision similar to Article 10 was put into the United Nations Charter. It is rather surprising to find him searching for reasons for this on the part of the United States. Surely he knows that our representatives at Dumbarton Oaks considered that such a provision would have assured the death of the proposed charter at the hands of the U. S. Senate. There was no mystery in that. The author does not sufficiently bring out that, whatever the logic of the Stimson doctrine as regards territorial guarantees, the United States has consistently refused to guarantee any country's territories by treaty or agreement.

It is noteworthy that the American countries have held to the principle of

non-recognition of territorial changes imposed by force. To this extent the Stimson doctrine has a better future within the American system than out of it. The author does not note, however, that some of the Latin-American jurists have expressed opposition to the use of non-recognition as a political weapon.

ROBERT A. GRAHAM

THE BIG SKY

By A. B. Guthrie, Jr. Sloane. 386p. \$3.50

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By Idwal Jones. Prentice Hall. 495p. \$3

A book that fills the needs of a literate man who has never quite lost his love for tales of the early West, with Indians and grim-faced pioneers engaged in reciprocal scalping and shooting, has been blown up by the hucksters of Manhattan's Grub Street into an American classic.

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What is satisfying in *The Big Sky* is the able retelling of the American legend, the myth that never stales, the story of the pioneer at grips with lonely nature and hostile savages. The language is racy, its crackle and tang authentic.

But the Teal Eye business spoils it. The triangle is so artificially contrived, the events leading up to its tragic climax so hastily engineered, that the honesty of the tale is badly impaired.

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the strongest is fair neither to the reading public nor to the author.

After a promising start, *Vermilion*, a three-generation novel of early California, quickly spends its force. Beginning with the story of Pablo Cope, a Hispano-Californian whose will-o-the-wisp is mercury, the epic of the Cope family is worked out with much attention to detail and authenticity of background.

But the story never really gets off the ground. The reader quickly loses himself in the Cope clan's side trips to Cornwall, Spain and China. Even the spark of interest aroused by Ynes, Pablo's first wife, is fanned so weakly by the author that at one point in the story the reader is puzzled to find that she has died a couple of chapters back. Reader and author both had hardly noticed it.

When Pablo Cope dies, what there is left of the slender thread of unity in the tale disappears altogether. Even Miss Vermilion herself (who appears unconsciously late in the tale) is unable to help us find it.

J. G. BRENNAN

CRITICS AND CRUSADERS

By Charles A. Madison. Holt. 572p. \$3.50.

To the mind of Charles A. Madison, the social progress made by the United States in the last one hundred years is in great measure due to the agitation, in word or deed, of the radicals, "idealists who feel compelled to right existing wrongs." In this volume he presents brief sketches of the lives and thoughts of eighteen nonconformists—from William Lloyd Garrison to Emma Goldman and Benjamin Tucker—and of the broader movements of which they were a part.

Written in straightforward, unpretentious style, the book provides an interesting and substantially accurate historical picture of these people. But while the author is a comparatively objective judge of the men and women whom he so admires, his criticism is sometimes insufficiently acute, and defects of emphasis occasionally convey incorrect impressions.

He recognizes, for example, the short-sightedness of Abolitionists who regarded the Thirteenth Amendment as the solution of their problem. He perceives that the utopians grossly oversimplified human behavior. He points out the incompatibility of Randolph Bourne's pragmatism with his implacable opposition to the World War. In

fact, the reader consistently finds his own criticisms confirmed in Madison's summary evaluations.

But the author does not seem to realize the fundamentally materialistic presuppositions of almost every social reformer after the Civil War; few give any positive content to the liberty or economic equality which they apotheosize. One might also be tempted to gather that to be "against the government," to eschew legitimate politics—where, after all, La Follette and Wilson accomplished so much—as a means of reform, is a virtue in itself. Nor does the author note the contradictory aspects of the panaceas offered by his heroes: Bellamy's state monopoly (to withdraw from which means starvation for the individual) contrasts strangely with the ideas of Brisbane, who writes in terms reminiscent of laissez-faire individualism; and the anarchist dream of complete individual freedom is difficult to reconcile with Steffens' later implication that dictatorship may be the best form of government. It may be true that the aspirations of these figures gave impetus to progressive social thought, but if the aspirations taken at their extreme are contradictory, the genuine ideal must lie in a reconciliation of these trends; and the moderate who devotes himself to the painstaking task of implementing the ideal may be less spectacular but more heroic than the extremist.

JOSEPH C. MCKENNA

LIVINGSTONE'S LAST JOURNEY

By *Reginald Coupland*. Macmillan. 271p. \$3.50

A whole library of books has been written about Dr. Livingstone's intrepid expeditions and heroic efforts to abolish the African slave trade, but Sir Reginald Coupland, Fellow of All Souls College and Beit Professor of Colonial History at the University of Oxford, has obtained much new material since the war, especially the Kirk and Waller papers. He has written a fine, carefully-documented and -indexed book of the last years and the tragic death in 1873 of the remarkable Dr. Livingstone.

David Livingstone began his work as a missionary in South Africa in 1841, but soon became an explorer and an enemy of the degrading slave marts. The author says: "A few more years, and he had become also a kind of statesman, a man who had set himself to save the Africans from something worse than paganism." It is very evident in every line of this amazing story

that Livingstone was a good man, a man of faith and prayer. Constantly in his journal and in his letter he speaks reverently of God and of his desire to do His Holy Will. His faithful African companions, Susi and Chuma, who had been with him for years, brought his body, at great danger to themselves, back to Zanzibar. There they told of his patient suffering in his last terrible illness and holy death. They told how he, in spite of his weakness, had somehow gotten from his cot and onto his knees to pray, and thus they found him in death.

Henry Morton Stanley, the Welsh-American journalist who "found" Dr. Livingstone in the wilds of Africa, was the only white man the Doctor saw from 1866, when he had left Zanzibar in his search for the sources of the Nile. Stanley brought provisions and medicines that were sorely needed, at a time when hope was almost abandoned; he remained with him four months and left him renewed in courage and preparing to finish what he had set out to do.

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ceived by the people of England and Scotland, who rightly regarded Livingstone as their great hero. But he aroused a monumental controversy among the members of the Royal Geographical Society, because of his criticism of John Kirk, the Doctor's great friend and companion of his earlier journeys.

Whatever the faults of Stanley, he actually had made the trek and cheered the last months of Livingstone's life. He considered the privilege of knowing that Christian gentleman the greatest experience of his life, and was deeply impressed by the Doctor's gentleness in dealing with the natives and with his unflinching mission to abolish the slave trade. Stanley said of him:

His gentleness never forsakes him; his hopefulness never deserts him. No harassing anxieties, distraction of mind, long separation from home and kindred, can make him complain. He thinks "all will come out right at last"; he has such faith in the goodness of Providence.

CATHERINE MURPHY

The Word

JEHU, AN OLD TESTAMENT KING, rudely dethroned by modern dictionaries and made the humorous patron of reckless driving, was the valiant leader whose chariot wheels and voice of command resound through the Fourth Book of Kings. One day Jehu encountered Jonadab, son of Rechab, and asked him a question which touches the very essence of loyalty: "Is thy heart right," he said, "as my heart is with thy heart?" (4 Kings 10:15). June, the month of the Sacred Heart, "King and Center of all hearts," might very well recall that query to us; in our secret souls we might well imagine One of whom Jehu's very name reminds us, asking that same searching question of each of us: "Is thy heart right, as My Heart is with thy heart?"

Significantly enough, the epistles for the first Sunday after Pentecost and the Sunday within the Octave of Corpus Christi, are both drawn from the First Epistle of St. John, the disciple of love. They are epistles of the heart, moving and beautiful. "God is love," says the apostle. "In this was the love of God shown in our case, that God has sent His only-begotten Son into the world

that we may live through Him" (1 John 4:8, 9). And again, in the Mass for the Sunday within the Octave of Corpus Christi, the theme recurs. We prove our love for God by our love of our brethren. "He who has the goods of this world and sees his brother in need and closes his heart to him, how does the love of God abide in him?" (1 John 3: 17).

Likewise in the epistle for the Feast of the Sacred Heart, which falls within this week, St. Paul proclaims "the good tidings of the unfathomable riches of Christ" and prays the Father to grant that his disciples may be strengthened and "have Christ dwelling through faith in your hearts" (Eph. 3:9, 17). These epistles all show a remarkably unified liturgical and theological motif, revealing to us the Heart of Christ, as once He disclosed it to Margaret Mary, inexhaustibly rich, immemorably loving, repaid, for the most part, by coldness, indifference, ingratitude in our hearts, which certainly are not "right with His Heart."

The heart in history most closely conforming to His was, of course, the Immaculate Heart of Mary, which we venerated in the month just past. Her Divine Son privately revealed to St. Mechtilde how perfectly Mary's mirrored His own, instructing the saint to salute Our Lady's Heart, "as the most pure heart that has ever existed except My own." And again, "This admirable mother bore Me lovingly in her heart before she conceived Me in her womb," that is, she perfectly realized in her life the ideals which He came to establish and exemplify, as St. Leo notes in one of his sermons. One cannot separate the hearts of Jesus and Mary, as St. John Eudes declares; to meditate on the one is to think of the other; and there is no better path to the Heart of Jesus, as the same saint asserts, than through the heart of Mary.

At the time when Christ revealed His Heart to men, human reason, exalted beyond its large but limited scope, was on a pedestal, crowned and canonized. The divine answer to the haughty mind of man was the humble Heart of God. In our day, too, and in our individual souls, pride, self-sufficiency and boastful rationalism have prominent place. We have not learned the bitter lessons which current history thrust upon us. Though man, who would not kneel in humility, has twice, in a quarter-century, been beaten to his knees by the sheer weight of adversity, he has not particularly profited. Reform, as Pius

XII has told us, must take place not only in council and code but more basically in each human heart.

But do not content yourself with agreeing to abstract generalities. You have a heart of your own; for it you are alone responsible. How do you answer the question, asked now not by Jehu but Jesus: "Is thy heart right as My Heart is with thy heart?"

WILLIAM A. DONAGHY, S.J.

Theatre

UP IN CENTRAL PARK. For the second time opportunity is knocking on the doors of those who, probably because they were abroad on more important commitments in Normandy or the South Pacific, were not around in 1945 when *Up in Central Park* first appeared on Broadway. Many who saw Michael Todd's production when it was new (this reviewer among them) are grateful for its second showing—this time at a reduced price in New York City Center. Newcomers to it, especially those who sit in the balcony where the perspective is better, will be astonished by the beauty of the thing as a spectacle; while others will glow with the pleasure of recognition that comes with the second look-see at a comparatively rare album of exquisite etchings. Both will enjoy its rowdy comedy, which infrequently teeters rather close to the nether side of the curbstone. The songs, words and music, respectively by Dorothy Fields and Sigmund Romberg, are less than sensational. If any of them made the Hit Parade I missed the broadcast when it was featured, but most of them are plenty tuneful in the theatre, which is good enough for those who prefer their music direct from the orchestra pit instead of second-hand on the radio.

Herbert and Dorothy Fields borrowed their story from the political annals of old New York of the 1870's, when the *Times* was getting set to run the Tweed ring out of town, and the leading characters are a crusading reporter and the daughter of a petty politician. If their romance is void of suspense or even excitement, it at least provides the principals with several opportunities for blending their voices in sentimental duets, frequently with choral support. Earle MacVeigh and Maureen Cannon are capable in the romantic roles, while Betty Bruce is effective in several com-



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edy bits and contributes some fascinating hoofing to the second act.

The book was staged by John Kennedy, the dances are by Helen Tamiris, and the sets and lights are by Howard Bay. Grace Houston and Ernest Schrapls designed the costumes. No group of specialists has ever contributed more generously toward enhancing the rhythm and color of a production. Indeed, it might be claimed that they were too generous, since the result of their coordinated talents is that *Up in Central Park* is more interesting as a spectacle than as a story. It is the ballets, which hit their peak in the Currier and Ives numbers, that maintain the pace of the production, and the costumes that lend most to its mellow mood. Without them the show would be considerably less entertaining.

THEOPHILUS LEWIS

Films

THE OTHER LOVE. Aside from the happy suggestion in its title that Hollywood is aware of more than one kind of love, this film is no bundle of cheer. Amid current concentration on muscular melodramas and studies of the subconscious, Erich Remarque's story rediscovers the tear-ducts by presenting a heroine who would make Camille look like a carefree schoolgirl. She is a brilliant concert pianist, suffering from a fatal malady in a Swiss sanatorium. Her fever for life leads her to rebel against the strict regime of the doctor who loves her, and she leaves his care with a playboy to fling roses riotously with the throng. She returns, in a dying condition, to the doctor, and their marriage brightens her last days. If the résumé sounds sentimental, it is only a slight indication of the fulsome emotions of the picture. The plot might even be depressing if it were not so slickly unreal. Andre de Toth's direction follows a funereal pace but makes the most of a sad situation along the way. Barbara Stanwyck, David Niven and Richard Conte are competent in the tragic triangle. Heroines who die young seem to have an irresistible appeal for some adult audiences, and those who relish a good cry will miss few opportunities here. (*United Artists*)

A LIKELY STORY. Intimations of early death are turned deftly to broad comedy purposes in this film about a robust young veteran who believes that

his days are numbered. Having met a poor but ambitious artist on a train, the veteran conceives the idea of turning his personal disaster to philanthropic purpose, and connives with some amiable crooks to finance the girl's career by way of an insurance policy. When his fears of death prove to be as groundless as the scenario itself, romance blossoms and his illegal agents show signs of reform. H. C. Potter's handling recognizes the whimsical improbabilities of the plot but fails to keep them on a consistently amusing level. Barbara Hale, Bill Williams and Sam Levene are featured. *Adults* will find it only fair entertainment. (*RKO*)

LOVE AND LEARN. According to the films, composers are forever looking forward to success or looking back upon it. Cinderella yarns about their struggles lead easily into complimentary biographies, and the realistic content in either is negligible. In this fiction, a discouraged member of a song-writing team meets a society girl on a slumming escapade and determines to save her from her environment. There are standard misunderstandings about her background until she finances the publication of a song, and confusion yields to the happy ending. There is some music to enliven the proceedings, and Frederick de Cordova's direction is light enough to give the illusion of comedy. Jack Carson, Martha Vickers and Robert Hutton are involved in this mild diversion for adults. (*Warner*)

TIME OUT OF MIND. Rachel Field's novel has been given an ambitious production which merely emphasizes the poverty of plot, and the result is an introductory vehicle for the British star, Phyllis Calvert, which may cause her to wonder why she left home. When the male hope of a seafaring family, rooted in a coastal New England tradition, turns his ambition to music, the consequences are dire and predictable. His studies in Paris are made possible by a housekeeper's daughter, whom he eventually marries after divorcing a social climber who considers genius a drawing-room advantage. A suggestion of dipsomania is dragged in to make the divorce seem necessary to a happy ending. Robert Siodmak's direction is colorless and heavy, adding little point to the thin roles enacted by Miss Calvert, Robert Hutton, Ella Raines and Leo G. Carroll. The camera work and musical background are incidental excellences in a speckled film. (*Universal*)

THOMAS J. FITZMORRIS

Parade

AS THE WEEK DAWNED, THE passengers on the little planet, Earth, commenced producing events. . . . A few earth passengers achieved long-cherished goals. A Lynchburg man, who had traveled from Virginia to California by train, bus and plane, last week went by taxi. . . . Pent-up emotions erupted. . . . In Mississippi, a waitress threw a pie into her boss's face, remarking: "I've wanted to do this for six months." . . . There were efforts to please the little woman. . . . A Chicago man whose wife disliked his face obtained court help in arranging easy facial-surgery payments. . . . Frankness appeared in newspaper advertising. . . . A Vermont farmer, advertising his farm for sale, put in the line: "If purchased before the next heavy wind-storm, a barn is included." . . . Employer-employee relationships showed improvement. . . . When an Australian worker retired after running an elevator since 1902, the firm gave him the elevator. . . . Announcements were made. . . . A San Francisco man, who purchased twenty-five hats in London forty-two years ago, announced he was down to the last hat. . . . In Michigan, a farmer accused of cutting 75,000 feet of timber on a neighbor's land, announced he had become confused about the boundary.

As the week reached the half-way point, the earth went on tearing through space; its passengers went on giving off events. . . . An inferior type of salesmanship was reported. . . . When an Iowa housewife asked for anchovy paste, a grocery clerk, after looking over the shelves, replied: "I'm sorry, we don't have any. But I'm sure this mucilage will serve your purpose." . . . Sounds that pass through the night caused news. . . . In Buffalo, the attempt of an apartment-house landlord to evict a loud-snoring tenant came to naught, as a precedent-setting judge ruled that snoring does not constitute grounds for eviction. . . . Yeggs left tips for police. . . . In Louisiana, police received for identification the tips of two fingers found near a dynamited safe. . . . Strings were tied to legacies. . . . The will of a recently deceased Spokane citizen left \$37,000 to his widow, provided she stopped playing slot-machines. . . . The week's reports indicate that science has not stopped

lunging forward. . . . A myriad new uses for age-old objects sprang to view. . . . Material entering a New York factory in the form of corn-cobs and peanut-shells leaves in the form of nylon cloth. . . . In other areas, dogs became the fur trimming on women's coats. . . . Many women wearing wool coats with collars and cuffs of unnamed fur are literally putting on the dog, a congressional-committee witness declared. He added: "If the women knew it, they might throw the coats away." . . . Outlining new treatment for tired business men, a famous London surgeon reported he had taken out one-fifth of the brains of a tired business man. The man, shortly after having this operation, was made chairman of the board of a large company.

At the end of the week, as at the beginning, many—perhaps most—of the earth's passengers forgot that they were just passengers—passengers on a ride, headed for a destination; that, after the short ride, they will, depending on themselves, become permanent residents of either heaven or hell.

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Correspondence

Army morals

EDITOR: It is impossible not to object to Dr. Charles G. Wilber's letter which appeared in *AMERICA*, April 19, in which he switches the blame for soldiers' low morality to "the rottenness of the civilian population," and then later concludes: "A good boy will be made better by his military service, a weak boy will fall by the wayside in the Army as in any walk of life."

If it is an unjustifiable oversimplification to state that the Army is totally responsible for the lax morals of soldiers, it is equally unjustifiable to place the blame upon the civilian population. But even granting that there was the bad example of the civilian population, is there any justification for tolerating and following bad example, either individually or collectively? If our soldiers took the seeds of moral laxity with them into the Army, is it not evident that these seeds found very fertile soil there?

Would Dr. Wilber reflect upon the following and then conclude, without qualification, that moral laxity in the armed forces had its origin in the rottenness of the civilian population? I would ask him to consider the real effects of:

1. The first orientation lecture and the mental attitude which it demonstrated;
2. The first showing of the picture on VD;
3. The first lecture and "advice" on going to town for the first time after the completion of basic training;
4. Subsequent pictures on VD, in too many of which was depicted, not the immorality of illicit sexual relationships, but the crime of not having used a contraceptive;
5. The typical humor of a GI USO show;
6. The lectures on VD by doctors, from whom one had the right to expect a reasonable and intelligent treatment of the problem. Too often we received something entirely different. Remember the usual preface to such talks: "I'm here to tell you how to avoid VD. We'll let the Chaplain tell you why you shouldn't bother with women."
7. Signs like this, which appeared on the door of a PX in Germany. I have chosen three pertinent paragraphs:

- a) The Pro Station does not care if you have fraternized;
- b) The Pro Station has nothing to do with discipline;
- c) The Pro Station is there for only one purpose—to help soldiers avoid VD.

8. Has Dr. Wilber forgotten the incidents of soldiers being denied passes to town because they refused to take contraceptives with them?

9. Has Dr. Wilber forgotten the priceless hours spent in organized goldbricking, hours which could have been very profitably spent in introducing the men to decent thoughts and decent habits of living?

These few examples may serve as a proper background for a test of the validity of Dr. Wilber's question: "What could the Army do against such odds?" A more valid question would be: what could the soldier do against such Army odds? Surely the least the Army could do would be to stop handing out tickets to a show. Moreover, aside from rather obvious sins of commission on the Army's part, its sin of omission was equally great and disastrous. It is, therefore, perfectly justifiable to say that its morality is casual.

ARTHUR J. FOEHRENBACH

New York, N. Y.

Approval

EDITOR: Congratulations on a most representative edition. I refer to the May 24 issue of *AMERICA*, which has been giving me great pleasure and satisfaction. Because you undoubtedly, like all editors, sometimes think a majority of your readers would like to burn you at the stake, I am taking this opportunity to extend my admiration, for whatever it is worth.

I'd like to bestow a weekly accolade on Father Donaghy for his consistently fine work under "The Word." As a radio news-editor and newscaster who is bored week in and week out at the unwholesome trend of the so-called news, I find "The Word" a wellspring of refreshment.

Keep up the fine work. Catholics generally ought to be proud of *AMERICA*.

Cincinnati, Ohio ROBERT L. OTTO

Educating for Catholic leadership

EDITOR: My second copy of *AMERICA* prompts my first letter to an Editor—a defense of the aims and accomplishments of my Alma Mater.

The Catholic woman's college from which I was graduated two years ago shares some of the aspects of Miss Scanlan's school (*AMERICA*, May 17, 1947, p. 177). Daily Mass was "the thing," the pivotal point for both student and instructor. Our philosophy courses, both required and elective, were compellingly presented and gave us a love of the Good, the Beautiful and the True.

But the entire curriculum and the outside activities were designed to produce a well-integrated Catholic personality. The Church in history was presented in such an objective, well-documented manner that its divine mission shone through the web of human foibles. (It impelled, on my part, for example, first spirited objection, then reluctant inquiry, and eventually zealous entry into the one true fold, despite my public high-school training and my intensely anti-Catholic background.)

Courses in "modern Catholic prose" and "poetry" introduced us to such writers as Miss Scanlan mentions, while classes in creative writing and publication bade us not hide our own feeble lights under barrels. The great social encyclicals were the backbone of our sociology courses; and the desire, at least, to abolish race prejudice was aroused within many of us.

How often were we reminded of our corporate union with the Mystical Body by the word and example of the religious who instructed us! And finally, that we might not overlook the astringent qualities of the Catholic press, a vigorous campaign was conducted among us to secure subscriptions for *AMERICA*! (This was sponsored by the International Relations Club, whose avowed goal was world peace based on justice and charity, and which now holds joint meetings with a number of non-Catholic colleges that they may be aware of the Catholic concept of peace that is tranquility of order.)

Nor did commencement sign "finis" to the efforts of our college on our behalf. An annual conference, keynoted by such topics as Catholic culture and the Catholic woman in society, is part of the program.

MRS. ALBERT A. KELLY

Seattle, Wash.

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